

Humane Prudence,

OR THE

A R T

By which a Man may

Raise Himself & Fortune

T O

GRANDEUR.

The Third Edition: Corrected and
very much enlarged in every
Section throughout the whole
Book, by the Author.

*Non dicere sed facere beatum efficit,
Pluris est prudenter agere, quam sapienter cogitare.*

L O N D O N,

Printed by J. Rawlins, for R. Sare at Grays-Inn-
Gate in Holborn, 1686.

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T O

His much Honoured Friend
Sir T. S. K^t. and Baronet.

S I R,

Nothing gives a greater Lustre and Ennoblement to the bravest person, than to act according to the Maximes of Prudence; there are many Men which are wise in picture, and very learned in trifles, but when they come to business, they are of no more use then a Sun-Dial in the Grave; that is the best Phylosophy which

The Epistle

teach Men Prudenter agere, rather than Sapienter cogitare.

If the World would spend that time in active Phylosophy, and in the study of things which are of solid use, and come home to business, (which they spend in Cobweb Learning to catch Flies) Men would be more judicious and knowing at twenty years of age, then usually now they are at seventy ; Prudence, like Mines of Gold, is found but in few places ; though its now in the Oar, yet active Phylosophy will refine it ; to think well is to dream well ; its action that doth ennoble, and give the true embellishment ; as vertue is the lustre of action, so action is the life

Dedicatory.

Life of vertue : this little manual, if you please soberly to read it, and practice those excellent principles therein contained, (though you have erected a fair structure of knowledge to your self) yet I dare say, it will build you a Story higher : the conversation of men is a good expedient to cultivate and improve your parts ; reading of Books may make you learned, but its Conversation and Action that make men wise ; the Theory of that Learning which the World hath for many years admired, hath been good for nothing but to dispute Piety and Truth out of the Church, and Justice and Honesty out of the State.

Of

The Epistle

Of this Valentian and Lucinius, Emperors of Rome, bad experience, when they termed Learning the plague and poison of a Kingdom; and Lycurgus was not far from this Opinion, (the better to extinguish the Fire-brands of Letters) when he established Ignorance in his Republick.

If we consult the Register of times, we shall find, that Seditious and Revolutions, Heresie and Schismes, have not been any where so frequent as in Common-wealths, where this kind of Learning was in great esteem, and even when it triumphed most; ambition and pride march always in the reer of great knowledge; whereas we have
ob-

Dedicatory.

observed, that those which are not too learned, are commonly the best Subjects, and the wisest and honestest Men.

There are many that are great Opinionasters, and high in their own Conceits ; but you may take the Elevation of their parts without a Jacob's Staff : These Men think, if they have read Aristotle's Physicks and Politicks, they have exactly surveyed the great round of Nature, fathomed the Moon ; and that they know by what Strings, and upon what Pyns, Wheels and Hinges, the whole Universe moves ; whereas, if they had seriously studied Nature

The Epistle

ture and active Phylosophy, they would no more value all the Learning they now have, (though learned in their own conceits) then we do the wagging of a Straw at the Antipodes : These Sophisters, like Diogenes's Archer, who could hit every where but the right mark ; or like some persons who can give a good ground to others , but cannot Boal themselves ; whereas the Philosophy of a wise man is, Honeste vivere, prudenter agere, alterum non loedere suum cuique tribuere. I shall not trouble you further, but beg that you would be pleased to look into this mirrour, made up of other mens Chrystals,
and

Dedicatory.

*and my own errors: here thou
maist see what thou art, or what
thou shouldst be. I am*

S I R,

Your Friend and Servant

W. de Britaine.

Printed by J. H. Smith

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1871

Humane Prudence,
 OR THE
 Art by which a Man may raise
 Himself and FORTUNE
 T O
 GRANDEUR.

SECTION I.

Of Study.

S I R,

I Know you are Ingenious and Industrious, the conjunction of two such Planets in your youth, doth presage much good unto you.

You are now entring upon the Theatre of the World, where every one must act his part; what part you may

B

act

act, I know not ; but if it be your fortune to act that of a Beggar, do it with as much grace and comeliness as you can.

Never perplex your Head with the Schools, whether a Myriad of Angels can dance upon the point of a Needle ; nor spend time in the finding out of the proportion between the Cylinder and the Sphere, though the invention highly pleased *Archymedes*.

Neither will it become you to quarrel the Orthography of a word, and whether we should write *fælix*, or *felix*, but get to be so.

It will be an instance of great prudence in you, to study things which may be of solid use, and come home to business ; the whole Province of Learning is infested with frivolous disputations and vain Impostures.

I could never endure those Studies that furnish me only with unactive thoughts, and useless discourse, that teach me only to think and speak.

The most necessary learning for mans life, is to unlearn that which is nought and vain.

I must confess, the Speculations of the
Meta-

Metaphysicks (which are nothing but the Needle-work of curious brains) are exceeding pleasant; but pleasure without profit, is a Flower without a Root.

And all the Philosophy in *Aristotle* and *Plato*, or the sublime Theorems of the Schools, will not pay one debt.

Antisthenes being asked what he gain'd by his Learning, answer'd, that he could talk with himself, so that he need not be beholden to others for delight; its no small happiness to live comfortably within doors, and entertain our selves with our own thoughts.

Add to your own Stores from Observation and Experience; a way of learning as far beyond that which is got by precept, as the knowledge of a Traveller exceeds that which is got by a Map.

The whole Universe is your Library. Conversation, living Studies, and Observations, your best Tutors.

The new world of experiments is left to the discovery of Posterity; but it hath been the unhappy fate (which is great pity) of new Inventions to be undervalued, witness that excellent discovery of *Columbus*; with the great neglect which he underwent before and after it.

But let nothing discourage you ;
Worth is ever at home, and carrieth
its own welcom with it : your own
vertues will inoble you, and a gallant
Spirit will make you Cousin-german to
Cæsar.

Its the ruin of many men, because
they cannot be best they will be none,
and if they may not do as well as they
would, they will not do as well as they
may.

Fortune is like the Market, wherein
many times if you can stay a little, the
price will fall.

Let great actions encourage greater ;
and let honour be your merit, not your
expectation.

SECT. II.

Of Religion.

Link not your self with any Parties
on design, but with all Christians
in Communion ; for you will find it
true in some persons, that *Maxima pars*
Studiorum, est Studium partium.

Be not an abettor of the prevailing Faction, nor an asserter of the Opinions in fashion, though it be the way to wealth and honour ; value no man because he is of this or that Opinion, but esteem every one that walks vertuously according to the Maxims of Piety and Justice.

Those are the most Godly and Religious men, which are truly just and honest.

Study to live a holy life, holiness is the most prevailing interest in the world, for God is on that side.

For my self, I wish the Christian World unity in the few fundamentals, which are necessary, liberty in things indifferent, and Charity in all things.

I know there are many things obtruded upon the World, as Oracles of Heaven, when they are but the accustomed Cheats and delusions of Impostors.

But wise men cannot be content to be abused with Umbrages, nor is the World any longer to be entertained with Dark Lanthorns, since God hath said, *Fiat lux.*

I must confess, I have not Faith enough my self to swallow Camels, nor can I perswade my Reason to become a Dromedary, to bear the whole luggage of Tradition; or the Imposture of the *Alchoran*.

That Religion to me seemeth best, which is most reasonable; especially if we consider how much of interest, and the strong Impressions of Education, there is in that which many call Religion.

I do not speak this, that you should try the Articles of your Creed by the Touchstone of *Aristotle*.

Be content with a single Faith in God, the Comforts of a good Life, and the Hopes of a better upon true Repentance, and take the rest upon the Authority of the Church.

In things necessary go along with the Ancient Church; in things indifferent, with the present;

Though you have some opinions and motions of your own, yet yield (as the Orbs do for the order of the Universe) to the great Wheel of the Church.

Let

Let it be an Article of your Faith, to believe as the truly Apostolic Catholic Church believes, and the great Rule of your Practise to live as the Law directs.

A sound Faith is the best Divinity, a good Conscience the best Law, and Temperance the best Physick.

Let not your Faith, which ought to stand firm upon a sure Foundation, lean over hardly, on a well-painted, yet rotten Post.

If in Scripture some Points are left unto us less clear and positive, be content, it is that *Christians* might have wherewith to exercise Humility in themselves, and Charity towards others.

Never wrest Scripture to maintain a Truth, least custom in that teach you, to wrest it to an Error.

If you design to make your self happy, look to your Thoughts before they come to Desires ; and entertain no Thoughts which may blush in Words.

Let your Thoughts be such to your self, as you need not be ashamed to have God know them ; and Words such to God, as you need not be ashamed Men should hear them.

Be assured he hath no serious belief of God, or the World to come, who dares be wicked.

Instead of a *Gato*, set before you a God, whose Eye is always upon you; and therefore keep your Eye always upon him.

Fear to do any thing against that God whom thou lovest, and thou wilt not love to do any thing against that God whom thou fearest.

Let your Prayers be as frequent as your Wants; and your Thanksgivings, as your Blessings.

In the Morning think what you have to do, for which ask God's Blessing; at Night, what you have done, for which you must ask Pardon.

Take an exact account of your Life; be not afraid to look upon the Score; but fearful to increase it; to despair, because a Man is Sinful, is to be worse, because he hath been bad.

If the Devil shall at any time tempt thee to Evil, betake thy self to Prayer and Holy Meditations, and then he will forbear to tempt thee more, when he shall see that he thereby puts thee upon Holy Exercises and Devotion.

Have

Have a care of the least Temptation which may attack thee; for the most Heroick Virtue, like a great City, is seldom besieged, but its taken.

In all your Actions aim at Excellency; that man will fail at last, who allows himself one sinful Thought.

And he that dares sometime be wicked for his Advantage, will be always so, if his interest require it.

Quod dubitas, ne feceris; for he that Sins against Conscience, sins with a witness.

Let thy Estate serve thy occasions, thy occasions thy self, thy self thy Soul, thy Soul thy God.

Be not solicitous about Fame, for that lyeth in the Power of many; but to take care of Conscience, is a short Work, for that is in the Power of One.

Dispose of the time past to Observation and Reflection; time present, to Duty; and time to come, to Providence.

Your time makes the richest part of the publick Treasure; every hour you mis-spend of that, is a Sacreligious Theft committed against your Country.

Consider the shortness of your Life, and certainty of Judgement, the great Reward for the Good, and severe Punishment for the Bad; therefore make even with Heaven by Repentance at the end of every day, and so you shall have but one day to repent of before your Death.

Have all the Wisdom of the World, knowledge of Tongues and Languages, if you be not acted by the Maxims of true Piety and Holyness, 'tis but *Sapienter ad Infernum descendere*.

Therefore be careful, 1. That you be always employed. 2. Look to the Issue. 3. Reflect upon thy self; *Vita est in se reflectio*, Beams in Reflection are hottest, and the Soul becomes Wise by looking into it self.

In the morning I frequently converse with the Dead, at noon with the Living, at night with my self; yet I never trouble my self with much reading of Books. When I contemplate the great Volume of the Universe, in every Page of it, I observe such excellent Theorems and Maxims of Wisdom, that all Books to me are useless.

Sect.

S E C T. III.

Of Loyalty.

NExt your Duty to God, I advise you, that you be Loyal to your King: Never sell Honour to purchase Treason.

A secure and happy Subjection is more to be esteemed than a dangerous and factious Liberty.

Government is the greatest security of Freedom; for as obedience in Subjects is the Princes Strength, so is the same their own safety.

Therefore they who weaken the Sovereign Power, weaken their own security.

Never suffer the Dignity of his Person to be flurred; for the most effectual Method of Disobedience, is, first to sully the Glory of his Person, and then to overthrow his Power.

As Rebellion is a Weed of hasty Growth, so it will decay as suddenly; and that knot which is united in Treachery, will easily be dissolved by Jealousies.

Great

Great Crimes are full of Fears, delays, and frequent change of Councils, and that, which in the Projection seemed full of its reward, when it cometh to be acted, looks big with danger.

It becomes all Disloyal Persons to consider, that when those who employed them have effectuated their impious designs, they will either disdain the Instruments as useless, or destroy them as dangerous.

He that entertains a dangerous Design, puts his Head into a Halter; and the Halter into his Hands, to whom he first imparts it.

And Events have assured us, that the People, after they have seen the Inconveniencies of their own actings, they will return that Power which they gained by their Rebellion (but could not manage it) to its proper place, before it become their Ruine; for unbounded Liberty will destroy it self.

And let me tell you, the ends of the Common People, if nussed up in Factious Liberty, are much different from the Designs of Sovereign Princes.

Mankind is highly concerned to support that, wherein their own safety is
con-

concerned, and to destroy those Arts by which their ruine is sought.

Submission to your Prince is your Duty, and Confidence in his Goodness will be your Prudence.

Let no pretence of Conscience render you disobedient to his Commands; for obedience to your Prince is part of your Duty towards God;

And Conscience is not your Rule, but your Guide, and so far only can Conscience justify your Actions, as it is it self justified by God and his Sacred Word.

If I were commanded by my Sovereign to put to Sea in a Ship, that had neither Mast nor Tackling, I would do it; and if you ask me what Wisdom it were, I must tell you, the Wisdom must be in him that hath power to command, not in him that Conscience binds to obey.

Remember always, that Kings have long hands, they catch afar off, and their blows are dangerous.

S E C T. IV.

Of Conversation.

L Et your Conversation be with those by whom you may accomplish your self best; for Virtue never returns with so rich a Cargo, as when it sets sayl from such Continents; Company, like Climates, alter Complexions.

Keep company with Persons rather above, than beneath your self; for Gold, in the same Pocket with Silver, loseth both its Colour and Weight.

But be careful that you do not twist interest with great Men made desperate, whose fall hath been ruinous to their wisest Followers.

Therefore 'tis well said by the Spaniard, *Yra la foga con et Calderon.*

Men of large Souls, and narrow Fortunes, are not for your Conversation, for they seldom bless their Owners with Moderation, their Friends with Happiness, or the place they live in with Peace.

Eat

Eat no Cherries with Great Men, for they will cast the Stones in your Eyes ; like Fire at a distance they give Warmth, but if too near approach be made unto them, they burn.

He is wise, or will soon be so, whose Company is such ; But he that lyeth with Dogs, riseth with Fleas.

Retain your own Virtues, and by Imitation naturalize other Mens, but let none be Copies to you longer, than they do agree with the Original ; study to gain Respect, not by little observances, but by a Constant fair Carriage.

Hear no ill of a Friend, nor speak any of an Enemy ; believe not all you hear, nor speak all you believe.

Say what is well, and do what is better ; be what you appear, and appear what you are.

Approve your self to wise Men by your Virtue, and take the Vulgar by your Civilities.

Permit not your Humours to grow tart, though you be in the Lees of Fortune : be of a quiet and serene Deportment ; for any violent courses, like hot Waters (which help at a plunge)
but

but if they be often used, will spoil the Stomack.

Give not your advice or opinion before required, for that is to upbraid the others Ignorance, and over-much to value your own Parts: neither accustom your self to find fault with other Mens Actions, for you are not bound to weed their Gardnes.

Never commend any Person to his Face, but to others, to create in them a good Opinion of him; nor dispraise any Man behind his Back, but to himself, to work a Reformation in him of himself.

Over-great *Encomiums* of any Person do not suit with Prudence, for 'tis a kind of Detraction from those with whom you do converse, and it will express arrogance in you; for he that commends another, would have him esteemed upon his Judgement.

Nothing will gain you more Reputation with the People, than an humble and Serene Deportment.

A rude and morose Behaviour in Conversation, is as absurd, as a round Quadrangle in the Mathematicks.

Urbanity and Civility are a Debt you owe to Mankind ; civil Language and good Behaviour, will be like perpetual Letters commendatory unto you: Other Virtues have need of somewhat to maintain them ; Justice must have Power, Liberality, Wealth, &c. but this is set up with no other Stock than a few pleasant Looks, Good Words, and no evil Actions. It's an easie purchase, when Friends are gained by Kindness and Affability.

Pyrrhus being advertised by the *Romans* to beware of Poyson, for one of his own Subjects had a design to dispatch him ; he did then begin to fear that he should be conquered by their Arms, who had already subdued him by their Civilities.

Let your Behaviour, like your Garment, be neither streight or loose, but fit and becoming.

Catch not too soon at an Offence, nor give too easie way to Anger ; the one shews a weak Judgement, and the other a perverse nature.

Avoid in Conversation, idle Jests, and vain Complements, the one being *Crepitus ingenij* ; the other nothing but

but Verbal Idolatry ; Virtue, like a rich Stone, is ever best when plainest.

You must have a care of that sinful custom of vain swearing, it will impair your Credit, and make all your promises not to be trusted ; for he, who for no profit will sin against God, for a small fault will trespass against his Neighbour.

Do not easily believe a Man that rashly swears, there being little Truth to be found in him that so vainly throws away the great Seal of Truth.

By Trifles are the Qualities of Men as well discovered, as by great Actions ; because in matters of importance they commonly temporize and strain themselves, but in lesser things they follow the Current of their own Natures.

You will meet with many Persons (as I my self have done) which are wise in Picture, and exceeding formal, but they are so far from resolving of Riddles with *Oedipus*, as they are very Riddles themselves.

You must have a care of these, for a Pedant and a Formalist are two dangerous Animals ; but to the *Solons*, and Heroes of the times, out of Duty you must

must pay them the debt of an Honourable regard and memory.

If you meet with a Person subject to infirmities, never deride them in him; but bless God that you have no occasion to grieve for them in your self.

You may see your own Mortality in other mens Death, and your own frailty in their Sins.

Be not futile and over talkative, that is the Fools Paradise, but a Wise Mans Purgatory : it will express a great Weakness in you; and doth imply a believing that others are affected with the same Vanity.

Great Talkers discharge too thick to take always true Aim; *Qui pauca considerat, facile pronunciat.*

To speak well and much, is not the Work of one Man, *Ἐν πολλολογία ἔστι πλὴν-ωνεία.*

There is a time when you may say nothing, and a time when you may say something, but never a time when you should say all things.

Speak well, or say nothing; so if others be not better by your silence, they will not be worse by your Discourse.

By

By your silence you have this advantage ; you observe other Mens Follies and conceal your own ; and he discovereth his Abilities most, that least discovereth himself ; not that I would have you over-reserved , thats a Symptom of a fullen Nature, and unwelcom to all Society.

But let your Discourse be solid, not like a Ship that hath more Sayl than Ballast.

Let reason be the Pillar of your discourse, and *Similies* the Windows that give the best Lights.

Your Wit may make clear things doubtful, but it's your Prudence to make doubtful things clear.

There is no man that talketh, if you be wise, but you may gain from him ; and none that is silent if you have not a care, but you may lose by him : if you must speak, it will be Prudence in you always to speak last, and so you will be Master of others Strength, before you discover your own.

Demedes the Orator, in his Age was a very talkative Person, and would eat hard. *Antipather* would say of him, that he was like a Sacrifice, and that
nothing

nothing was left of him but the Tongue and the Paunch.

Be assured, he that delighteth to speak much and hear little, shall inform others more than himself can learn.

Reservedness will be your best security, and slowness of belief the best Sinew of Wisdom: Never open yourself but with an half Light and full advantage: Never impart that to a Friend, which may empower him to be your Enemy; your Servants (which usually prove the worst of Enemies) you may admit into your Bed-Chamber, but never into your Closet.

A Secret, like a Crown, is no Estate to be made over in trust; and to whomsoever you do commit it, you do but enable him to undo you, and you must purchase his Secresie at his own price.

Consider how precarious and unhappy your Life and Fortune will be, which depends upon so slender a Thread as anothers pleasure; therefore let me advise you always to carry two Eyes about you; the one of wariness upon your self, the other of observation upon other Men.

I have knowledge enough my self to hold my Tongue, but not enough to speak.

Parca Lingua, aperta Frons, & clausum Pectus, are the best Ingredients of Wisdom; and that made the *Italian* say, *Gli pensieri stretti, & el viso sciolto*, keep your Thoughts close, and your Countenance loose.

Never trust twice, where you have been deceived once; for he that makes himself an Ass, it's fitting others should ride him.

It's an equal Mischief to distrust all, as to believe all; though of the two, the safest is to distrust; fear may secure you, when Confidence will ruine you, that being a Virtue only when men were Just, but ever since, the bane of them who own it. It was well said by *Chaucer*,

*Make privy to your Dealings as few as
you may,
For Three may keep Counsel if Twain be
away.*

Be not Magisterial or too affirmative in any Assertion; for the bold maintaining of any Argument doth conclude against your own civil Behaviour: Modesty in your discourses
will

will give a Lustre to Truth, and an excuse to your Error.

If you desire to know how short your Understanding is in things above, consider how little you know of your self; what the Soul is, of what Members your Body is inwardly compacted, and what is the use of every Bone, Vein, Artery, or Sinew, which no man understands, as *Galen* himself confesseth.

Protagoras hath deliver'd to us, that there is nothing in nature, but Doubt; and that a Man may equally dispute of all things; and of that also, whether all things may be equally disputed of.

I do pay much Reverence to the Humility of *Plato*, *Democritus*, *Anaxagoras*, *Empedocles*, and all the new Academicks, who positively maintain, that nothing in the World could be certainly known.

And *Socrates* was by the Oracle adjudged the Wisest Man living, because he was wont to say (I know only this) I know nothing; yet *Archiselaus* was of opinion, that not so much as that could be known, which *Socrates* said he knew, to wit, that he knew nothing.

Therefore I never trouble my self
with

with the Inquiries of the Height of, the Heavens, nor the Magnitude of the Earth, whether the Sun (as *Anaxamenes* thought) be as flat as a Trencher, or whether it be hunch-backed underneath as a Cock-Boat, as *Heraclitus* held; I never disturb my Head with the Dimensions of the Moon, to know whether she be hung loose in the Air, or inhabited or not; whether the Stars be but Earth muminated, as *Thales* maintained; or whether perfect Fire, as *Plato*; I leave Nature to it self, and think it sufficient to know who is the Author, and to give God Thanks as I am able.

It can be no Glory to any man to be proud of his Knowledge, if he consider, that much of the Knowledge of the Arts we profess, we have been instructed therein by the very Beasts and other Creatures. Of the Spider we learn to spin and sow; of the Swallow to build; of the Nightingal Musick; of divers Creatures Physick; the Goats of *Candia*, being shot with an Arrow, do chuse, from out of a Million of Simples, the Herb *Dittany*, and therewith cure themselves. The *Tortoise*

toise having eaten of a Viper, doth seek for Wild Marjoram to purge her self. The Dragon clears her Eyes with Fennel ; the Cranes with their Bills do Minister Glisters of Sea-Water unto themselves.

Therefore I mu^d tell you, as amongst Wise Men ; he is the wisest, that thinks he knows least ; so amongst Fools, he's the greatest, that thinks he knows most.

SECT. V.

Of Reputation.

BE Studios to preserve your Reputation ; if that be once lost, you are like a Cancelled Writing, of no value, and at best, you do but survive your own Funeral ; for Reputation is like a Glass, which being once cracked, will never be otherwise than crazy ; it will beget a Contempt of you ; and Contempt, like the Planet *Saturn*, hath first an ill Aspect, and then a destroying Influence.

A Noble Reputation is a great Inheritance ; it begetteth opinion, (which ru-

leth the World) Opinion Riches ;
Riches Honour.

Ghi semina Virtu fama raccoglie.

But howsoever be careful to keep up the Reputation of your Parts and Virtue with the Vulgar ; for it will be more advantage to you to be accounted Virtuous and Learned by the Ignorant, than ignorant by the Learned ; for the Ignorant are many, but the Learned few.

It was a Principle in *Julius Caesar*, not to be eminent amongst the Magnifico's , but to be chief amongst the Inferiors.

*Thy Credit wary keep, 'tis quickly gone,
Being got by many Actions, lost by one.*

Therefore Credit cannot be preserved with too great Care, nor expended, but with the greatest Loss ; 'Tis more difficult to repair a Credit once empai'd, than to keep that in a flourishing greenness, which was never blasted.

Reputation is like Fire, when you have kindled it, you may easily preserve it, but if once you extinguish it, you
will

will not easily kindle it again, at least not make it burn so bright as it did.

S E C T. VI.

Of Boasting.

NEver magnifie your self, or boast of your great Actions : (that is Pedantry) and as in Falconry, so take it for a Truth, that those of the Weakest Wing are commonly the highest Flyers.

'Tis the Employment of a great Soul rather to do things worthy to be admired, than to admire what himself hath done.

There are some who hold it the chiefest Honour to be thought the Wonder of their times, which if they attain unto, 'tis but the condition of Monsters, that are generally much admired, but more abhorred.

Make not your self a body of Chrystal, that all Men may look thorow you ; but (as wise men ought to do) be like Coffers with double Bottoms, which when others look into, being open'd, they see

not all they hold on a sudden and at once.

Let your Discourse of others be fair, speak not ill of any ; if you do in his absence, 'tis the property of a Coward to stab a man behind his back ; if to his Face, you add an Affront to the Scandal ; he who praises, bestows a Favour ; but he who detracts, commits a Robbery, in taking from another what is justly his ; every man thinks he deserves better than indeed he doth ; therefore you cannot oblige Mankind more, than to speak well : Man is the greatest Humorist and Flatterer of himself in the World.

I have observed, that no men are so ready to sully the Honour and Reputation of others, as those which deserve the worst themselves ; Yet I have so much Charity for them, that many times they do it not so much out of a principle of Malice, as thereby to gain a Reputation (as they think) of being Virtuous and Just themselves ; therefore if any Person shall speak ill of you, I advise you not to disquiet yourself, but endeavour to live so virtuously, as the World shall not believe that to be true, which is reported of you ;

you ; and you must understand that many speak ill, because they never learned to speak well.

Your own Innocency will be a Back of Steel unto you ; and a clear Soul, like a Castle, against all the Artillery of depraving Spirits, is impregnable. Howsoever, it will be your Wisdom to carry a Counterpest or Antidote in your Ears against the Poison of virulent Tongues.

It was an instance of great Prudence in the Earl of *Garnarvan*, when discoursing with a Doctor of Physick, the Doctor told him he lyed : The Earl (though a Person of much Honour and Courage) without any Passion, replied, That he had rather take the Lye of him Twenty times than Physick once : this was a noble gallantry of Spirit ; for a Lye, like false and counterfeit Money, though a good man may receive it, yet he ought not in Justice to pay it.

I am not much concerned if the *Plebeian* Heads take me for the Image of a Fly, a Nullo, a Cypher ; nay, if they tell me I am a Fool ; I can have the same Sentiments with that great Chancellour, who, when Cardinal *Woolsey* told

told him he was the veryest Fool in the Council ; God be thanked, said he, that my Master hath but one Fool here. I do desire to honour my Life not by other mens opinions, but by my own Actions and Virtues.

Si vis beatus esse, cogita hoc primum contemnere, & contemni, nondum es felix, si te turba non deriserit.

Howsoever disoblige none ; for there is no Person so contemptible, but it may be in his Power to be your best Friend, or worst Enemy : No Enemy is contemptible enough to be despised, since the most despicable command greater Strength, Wisdom and Interest than their own, to the designs of malice or mischief. The Eagle is not safe in the Arms of *Jupiter*, the day she offends the little Beetle : have a care of an Ox before you, of an Ass behind you, and of the Priest on either side of you. If you do Courtesies to a hundred men, and disoblige but one, that one shall be more active to your ruine, than all the other shall be to serve you ; therefore if you will gain Respect, turn Usurer, and make all men enter into Obligations to you : the World is a Shop of Tools,
of

of which the wise man only is the Master.

• SECT. VII.

Of Passion.

NEver be so below your self, as to let any Passion be above you : be assured when passion enters in at the fore-gate, Wisdom goes out at the postern.

He who commands himself, commands the World too; and the more Authority you have over others, the more command you must have over your self.

I cannot but admire at the Temper of that *Persian*, who, in his fury, threatened the Tempest, and whipt the Sea.

It is a sorrow to me to see a passionate man scourge himself with his own Scorpions, and in the midst of his innocent Contentments, fondly to give himself Alarms.

Its the infelicity of many men, to fall into the greatest Passion upon the least occasion. Not unlike that Gentleman (though Learned, yet none of the

Wiseſt) when ſeeing his Man at Plough, fell into great Diſtemper, and was much incenſed againſt him, becauſe he did not plough, *Secundum Artem*, in drawing his Furrows Mathematically, and in *Linea recta*, as he ſaid: A Friend of his ſtanding by, told him, that he had little reaſon to be diſpleaſed, if he conſidered the ſmall difference between *errare* and *arare*.

I am not troubled, if I ſee a Butter-fly in the Air, and cannot catch it.

Be you like the *Caspian* Sea, which is ſaid never to ebb or flow.

Have not to do with any man in his Paſſion, for men, contrary to Iron, are worſt to be wrought upon when they are hot.

'Tis more prudence to paſs by trivial offences, than to quarrel for them; by the laſt you are even with your Adverſary, but by the firſt above him.

I have often found by experience that I have fallen into no great inconveniencies when I have taken wrongs patiently.

And we ſhew our ſelves greater than they, when we let the World ſee that they cannot trouble us; when Children
and

and Fools do us the same things, that we fret at in others of more advanced Years, we pass them without a Frown, which shews, that 'tis not the acts done us by our Enemies, but our own Resentment which injures us.

If you have an Injury done you, you do your Adversary too much Honour to take notice of it; and think too meanly of your self to revenge it; let me advise you to dissemble an Injury, when you have not the power to revenge it; and generously to forgive it, when you have the means to do it.

'Tis a noble way of Revenge, to forget and scorn them; for Resentment doth but encourage that malice which neglect would dissipate. *Lewis* the Twelfth of *France*, being advised by some of his Council to punish such as were Enemies to him when he was Duke of *Orleans*; answered like a Prince, That it did not suit with the Glory of a King of *France* to revenge the Injuries done to the Duke of *Orleans*.

In Revenge we act the Executioner, but we personate a Prince when we pardon ; in the one we bestow a favour, and so are Noble ; but in the other we disclose our Infirmary, which is ignoble.

A Fool stroke *Cato*, when he was sorry for it, *Cato* had forgot it ; for saith *Seneca*, *Melius putavit, non ignoscere, quam agnoscere.*

He who pardon proclaims that by so doing, he fears not his Enemies for the future ; but revenge implies a fear of what we desire upon that account to lessen.

I am not in my nature revengeful, for he that is, keeps his own Wounds open, which otherwise would close of themselves.

When an Injury is done me, I am not displeased, because it shall not be in the Power of my Enemy to make me angry, or put me into passion : I pardon others, as though I did daily offend my self, and so abstain from offending, as though I pardoned no body.

All the Art that I use to vanquish my Enemies, is, to do them all the good I can.

If you be displeased with every *Peccadillo*, you will become habitually froward : learn to be patient, by observing Inconveniencies of impatience in other men.

If you have any infelicity upon you, by your impatience you super-add another to it : he who submits to his Passions, at the same time is a Slave to many Tyrants. I prefer the Freedom of my Mind and the Serenity of my Soul (not clouded with Passions) before the Empire of the World.

A weak man complains of others, and an unfortunate man of himself; but a wise man neither of himself or others.

It will be the test of Prudence in you, without any passion to endure the Injuries and Follies of other men : If you cannot indure them in others, you make them your own : for first you lose your Judgement, and then offend your self; and so passion will precipitate you into that ill which you would avoid.

If any man doth me an Injury, I am not disturbed, but must pity him; for he is the first offended, and receives
the

the greatest damage; because in this he loseth the use of Reason.

Every day I meet with Bravo's, false and perfidious Persons, but they can do me no harm, because 'tis not in their power to disquiet me, or to make me act any thing dishonourable: Neither am I angry or disaffected toward them, because they are by Nature near unto me; for they are all my Kinsmen by participation of the same Reason and Divine Particle: If at any time I have an Injury done me by them, I convert it to my own advantage, I know how to avoid them; and they discover to me my own Weakness, where I may be assaulted, therefore I study to fortifie that place: and if an Ais doth kick me (as many times he doth) I never use to put him into the Court.

Study the Buckler as well as the the Sword, so you will be as good at suffering as at acting.

I speak this to you, not that I would have you without Sense; for *Chi la fa Pecora il lupo la mangia*: he who maketh himself a Sheep, the Wolf will devour him.

It was a Maxime worthy of Cæsars
Gallantry, *nec inferre, nec perpeti.*

SECT. VIII.

Of Virtue.

I Shall commend unto your Practice
that excellent Precept of *Pythagoras*,
Nil turpe committas, neque coram aliis,
neque tecum, maxime omnium verere te
ipsum : and believe it, a good man will
blush as much to commit a Sin in the
Wilderness, as upon a Theatre : those
defeats which Vice give me, they are
rather a Surprize than a Conquest, they
overcome me not, but rather by my
own inadvertency of them, I overcome
my self ; the less the occasion of Sin,
the greater is the Nature of it : and to
justifie a Fault is a greater Sin than to
fall into it : and let me tell you, Sin is
Masculine, and begets the like in others ;
and many times like Venom, it infects
the Bloud, when the Viper is dead,
which gave the Wound : therefore
take care that the bright Lustre of your
Virtues may enlighten the whole
Sphere

Sphere wherein you move: I would not have you, like a Sun-Dial in the Grave, of no use.

You may receive Honours from your Prince, but that is to be gallant in Livery, it's Virtue that is the only Nobility. I love Virtue in any man, for it will secure me against any wrong from him, and will assure me of his good Wishes, if he cannot lend me his Assistance.

God would not bestow Heaven upon the *Romans*, because they were *Pagans*; but he bestowed the Empire of the World upon them, because they were Virtuous.

Alexander was not so truly Glorious for conquering the *Indians*, as for refusing to force *Darius's* Fair Daughters; for in the one he conquered but those who were less than himself, but in the other, he conquered himself, who was their Conquerour.

As to Acts of Charity and Virtue, let not your Heart be a narrow Island, but a large Continent; be your own *Almoner*, and dispose of your own Charity. You cannot with comfort call upon God for your Daily Bread,
if

if you deny his Poor which call upon you for your daily Crumbs: To give plentifully to the Poor, is the surest way to be Rich.

It was a Precept of the *Rabins*, if thy Goods consume, make Alms of the rest.

But as to Favours and Kindnesses, imitate the wise Husbandmen, who, when they sow their Ground, do not throw all their Seed in one place, but scatter it; and believe me, small and common Courtesies do more oblige than great Favours.

And whereas others are made Poor by Oppression; make you as many Beggars as you can by your Bounty; and if you design to gain all Interest, make all Interest gainers.

Do your Courtesies handsomly, and dispose of them so, that they may have the best side outward, that will make them acceptable; Anticipate the expectation of the Receivers, and do before you are asked, that will oblige him the more.

The Courtesies you bestow, let them be Gifts never remembred by you; but those you receive, let them be as Loans never to be forgotten.

The

The first Office of Gratitude is to receive a good turn civilly, then to retain it in memory, and acknowledge it, and lastly to endeavour a requital; he that requites a Courtesie with an Injury, is like a Turf, that whilst a Man bestow breath upon it to continue it, it returns Thanks to the Well-Willer by spitting Fire on his Face.

SECT. IX.

Of Friends and Friendship.

Out of your Acquaintance choose Familiars, and out of those pick Friends.

But let me advise you, never make a Coward your Friend, or a Drunkard you Privy Councillour; for the one, upon the approach of the least danger, will desert you; and the other will discover all your Secrets; both are dangerous to Humane Society.

Friendship is a Sacred thing, and deserves our dearest acknowledgements: A Friend is a great Comfort in Solitude; an excellent assistance in business,
and

and the best Protection against Injuries.

The World is linked together by Love, and Men by Friendship; it's the most dreadful Wilderness in Nature to be Friendless; there is not that Content upon Earth, as an Union of Minds and Interest, whereby we enjoy our selves by Reflection in our Friend.

He that wanteth a Friend to open his Grief unto, is his own *Cannibal*.

In the kindness of my Friend, I sweeten the Adversities of my Life; by his Cares I lessen my own, and repose under his Friendship; when I see any good befall him, I rejoyce, and thereby increase my own happiness.

Therefore I cannot but hug the Resolution of that Philosopher, who, when he was dying, ordered his Friend to be inventoried amongst his Goods.

When one came to *Alexander* and desired him that he might see his Treasure, he bid one of his Servants take him, and shew him not ἀργυρίαις ταῖς αὐτῶν, his Money, but τὸς φίλους, his Friends, it seemeth he put a greater Value upon them, than upon all the Wealth which he had.

A Friend, like a Glass, will best discover to you your own defects.

But never purchase Friends by Gifts, for if you leave to give, they will leave to love.

Love is built upon the Union of Minds, not the bribery of Gifts; and the more you give, the fewer Friends you will have.

But I can admit the re-tributing of good turns, not so much for the benefit, as that my Friend might have the pleasure of being kind.

An Enemy is better recovered by kindness, than a Friend assured.

Have a care in making any Man your Friend twice, except the Rupture was by your own mistake, and you have done Penance for it.

When you have made choice of your Friend, express all Civilities to him; yet in Prudence I would advise you to look upon your present Friend, as in possibility, to be your future Enemy.

He is none of thy Friend that draws thee into any thing which may be prejudicial to thy Credit or Estate; neither art thou thy own Friend, if thou dost hazard either of them for anothers concern.

Be

Be slow to choose a Friend, and slower to change him ; courteous to all, intimate with few ; scorn no Man for his means, nor humour any for their Wealth.

Vulgus amicitias utilitate probat.

Prosperity is no just Scale, Adversity is the only Ballance to weigh Friends.

I never have forsaken my Friend, but when he hath first forsaken himself and Virtue (which was the true Lovers Knot which first united us) and if at any time I renounced his Familiarity ; yet in respect of my former Intimacy, I retain'd an affection for him, and wished him well.

I do profess my self a Citizen of the World, and have such an aversion to any thing that is unkind, that I look upon an Injury done to another, as done to my self.

And many times when I have heard that my Friend was dead, I have bemoaned my Eyes with Tears, and could as passionately have wept over his Sacred Urn, as that *Grecian* Matron did for the loss of her Mother ; but when I had consider'd, it was more kindness
in

in methan Prudence ; for I might as reasonably have wept that my Friend was born no sooner, as that he should live no longer.

SECT. X.

Of Frugality.

STudy not only to pursue your Estate, but justly to encrease it: Money is the Heir of Fortune, and the Lord Paramount of the World.

Riches are the Keys to greatness, and make the Access to honour more easie and open: A Man without Money, is like a Wall without a Cross, for every Man to draw upon ; let your parts be never so great without a golden Tincture, you will be no more regarded than a Cuckow in *June*.

Hence it was, that there being a Contest amongst the most eminent Poets for the Lawrel, not agreeing, it was referred to *Apollo*, who upon serious advice, gave it to an Alderman of *London*, because to have most Wealth was a sign of most Wit.

El senner d'intero par un gran Cavallero.

Jews, Turks and Christians several Ten-
nents hold,
Yet all one God acknowledge, that is Gold.

'Tis storyed, that a Noble Man of Venice made his Address to *Cosmo de Medicis* Duke of Florence, and signified to him, that he understood his Highness had the Philosophers Stone, and desired to see it.

'Tis true, saith the Duke, but my *Elixir* is this, Never to do that by another which I can do my self; not to do that to morrow, which I can do to day: Not to neglect the least things. The *Venetian* thanked his Highness, and took his leave of him; and by the observation hereof, became the Wisest and Richest Man in Venice. If you purpose to be Rich and Wise, take this *Elixir*.

I know a generous Man least regards Money, but when he hath it not, he wanteth it most; and the most excellent Person without an Estate, is like a Ship well rigged, but cannot sayl for
want

want of Wind: if your Estate be but small, come seldom into Company; but when you do, let your Money go freely.

If your Means suit not with your Ends, pursue those Ends which suit with your Means.

Have a care you do not imitate his Fortune, who labouring to buoy up a sunk Ship of anothers, bulged his own Vessel.

Make other Mens Shipwrack Sea-Marks to your self.

Those Men which have wasted their own Estates will help you to consume yours: These, like the Fox in the Fable, who having lost his Tayl, perswaded others to cut it off as troublesome.

It was a smart Reprimand of Queen *Elizabeth*, who being invited by a Noble Man (who had spent a great part of his Estate) to his House, which was very magnificent, and over the Portal of the Door was written in great Capital Letters, *Oia Vanitas*; the Queen coming into the Court Yard, and near entring the House, asked the Noble Man what that was which was written
 above

above ; he told her ; the Queen asked him what was the reason that he made his *Omnia* so short, and his *Vanitas* so long.

I have read there was a Goddess fastened to an Oak in a Grove, who for a long time had many Worshipers ; but when the Tree was ready to fall, none would come within the shadow of her Statue.

Love and Respect are rarely found in lost Fortunes ; and adversity seldom meets with the returns of Friendship.

The World hath no kindness or affection but interest ; and though you have many Persons allyed to you, yet you will find them most akin to their own Interest.

And Charity, though a Saint, is yet without an Altar in the World ; you will meet with many men, which have much of the *Heliotrope* in them, which open in the Sunshine of Prosperity ; but towards the Night of Adversity, or in Stormy Seasons, shut and contract themselves.

And believe me, none will be so severe Enemies to you in Adversity, as those, that in Prosperity have been your Friends.

Never

Never spend presently in hopes of future gain: Merchants, during the Adventure of their Goods, do not increase Domestick Expences, but fearing the worst, assure what is in hand.

Money in your Purse will credit you, Wisdom in your Head adorn you, both in your necessity will serve you.

'Tis Imprudence to keep pace with the Expences of others, to put your own Purse out of breath.

Ballance your Expences by the just Weight of your own Estate, and not by the poise of anothers spending.

Prodigality is of the nature of the Viper, and eats out the Bowels of that Wealth, which gave it birth: Frugality and Industry are the two Hands of Fortune.

That which by sparing is saved, may be with Industry improved; and what is so improved, may be again spared; Frugality alone is but simple getting, but joined with Industry is double.

The way to much is by a little; for the greatest Sum which can be imagined begun in a Penny: it's worth the minding how much he had for his Horse

Horse, who sold him but for a half penny a Nail doubled.

A little Estate is a great while the getting; but a great one is soon spent.

*Therefore spend not on hopes, set out so
As all the day thou mayst hold out to go.*

SECT. XI.

Of Riches, and the right use thereof.

I am not by my Constellation destinated to be rich, neither do I much care; for the more a Man hath, the more he wanteth.

And Riches were to be sought after above all things, if they brought Content as well as Content brings them; if they be for real Uses, then it followeth, he who hath not need of so many things as another, is richest of the two; and be assured, he who needeth least, is most like God.

External Fortunes may befall the unworthiest Persons, but a mans own solid Worth is that which begets him Glory: Nobility and Riches are reputed

D

ted to make men happy ; yet deserve not much to be commended, being derived from others : Virtue and integrity, as of themselves they are lovely, so do they also give a singular Lustre to the most excellent Person.

Grassus accounted him a Rich Man, who had an Estate to maintain an Army ; but he that hath an Estate to maintain an Army, had need have an Army to keep his Estate.

Get all the Possessions of the Earth ; yet if you measure your own Shadow, (as *Arcidamus* told *Phillip* of *Macedon*) he should not find it longer than before.

Money is useless to me, but to supply my Wants ; it was made to serve me, therefore I never act so below my self, as to subject my self to my Servant.

My Soul is too noble an Apartment to be filled with Trash ; 'tis a *Monstrosity* in Nature, to be in love with dross.

Themistocles finding himself tempted to look upon a great Treasure, blushed at his Error, and turning to his Servant, said, take thou that Money, for thou art not *Themistocles*.

Bias

Bias made himself Rich, by abandoning his Goods; and his *Omnia mea mecum porto*, hath raised him a Glorious Pyramid of Honour to all Posterity, and set him under a Cannopy of immortality.

Tacitus observes, that *Vespasian* had equalled the greatest of the *Roman* Heroes, if his Avarice had not lessened his other Virtues.

Perseus, out of love to his Treasures, lost both his Kingdom and those too, being led in Triumph in the Company of his Coffers by a *Roman* General, who Gloryed, and is yet Famous for having dyed almost a Beggar.

He that lives according to Nature is content with little; but he who liveth according to opinion, is not satisfied with a great deal.

The Rich Man lives happily, so long as he useth his Riches temperately, and the Poor Man, who patiently endureth his Wants, is Rich enough.

Methinks when I see a poor man drink out of his Hand, I could, with *Diogenes*, throw away my Dish. And many times wish with *Grates*, that the stones were Bread, as well as the Wa-

ter Drink, that we might have a certain Provision by Nature.

What is beyond that which is purely necessary to me, is useless: If I have a Groat in my Purse, I am a Debter to Providence for its kindness. If my Cloaths be sufficient to defend me from Heat and Cold, or my House from Wind and Rain, I expect no more; if I find any thing beyond, I can behave my self with Indifferency; I value not the Treasure of the *Samnites*, or the Delicacies of *Apicius*; neither would I (if it were in my Power) with *Dionisius* the *Sycilian*, reward those who could invent any new Pleasure.

I am not ambitious with *Scipio*, to be *Magnus*, or with *Fabius*, to be *Maximus*; nor do I affect great Riches or Honours, but look upon them as pretty little Toys and Nuts, which Fortune throws out to Men; just as we do to little Children, pleasing my self with tasting now and then one; which some Accident hath flung even to me, too, whilst that others are struggling and contending who shall get the most.

I think no man richer or greater than my self, except he be more Virtuous ; Honour and Greatness add nothing to me, but to illustrate my Humility.

Abundance is a Trouble, Want a Misery, Honour a Burthen, Advancement dangerous, but Competency a Happyness : I have as much as I desire, if I have as much as I want ; and I have as much as the most, if I have as much as I desire ; yet many times I admire my self at a greater rate than I deserve, not thereby to detract from my Neighbour, but to heighten my Debt to my Maker.

He lives well, that lives in Peace ; and he is safely great, that is great in his own Virtues.

I do not admire Estates or Territories ; for seeing Man is born Lord of all the World, I will not retrench my own right, by glorying in so little a part of it, as that which will happen to my share.

I am not much delighted with the Regalio's or Gaiety of the World ; I can do by them, as Princes do by great Banquets, look on them, and touch them, and so away. There was no

Magick in that Beautiful Face of *Darius's* Lady, which could have enchanted me; neither could the Eyes of *Cleopatra* have triumphed over the Powers of my Soul, as they did over *Cæsar* and *Anthony*; for this I am beholden to my Stars; *Saturn* was ascendant in my Nativity; I am but slow and dull, yet I can say at any time with a good Heart, that Verse which *Cleanthes* hath made Famous,

Ἄγε δὲ με ζεῦ καὶ σὺ πεποιμένῃν.

*Quocunque voles Jupiter, me ducito, tu-
que necessitas.*

For a Wilderness to me is as pleasant, as the Land of Promise; my mind can find a Hermitage every where, and in the most numerous Assemblies of Men in the greatest Cities; I very frequently find my self in a Desert.

When I hear the Nightingal singing in a Wood (where I often retire) I do envy her happiness, because she is perched on the Pinnacle of her highest Felicity; free from Care and Toil, and entertaining her self in her Solitudes with her own Musick and Warbling Notes.

Con.

Content is the *Elixir* of my Life; the true Philosophers Stone, which infuses a Golden Tincture into all inferior Metals, and cures all the Diseases of my Soul, by reducing it to a right Temper.

Of all Persons, I look upon them to be happy, who have their Estates in their own Hands (I mean Labourers) for as they never gain much, so they are sure never to want but little.

However let me advise you to make use of your Estate while you live; for when you dye, you shall leave it to the greatest Enemies you have, who wished your Death when you were living.

And when you are dead, you are no more concerned in that you shall leave behind you, than you were in that which was before you was born; therefore get well to live, and then study to live well.

Many times, with *Chaucer*, I scratch my Head where it doth not itch, to see Men live poor to dye rich.

I have often observed, some Men do enjoy less of all kind in their Riches, than others do in their Poverty.

*Ambitiosus honos, & opes, & tada voluptas
Hæc tria, pro trino numine, mundus habet.*

I am of *Thales's* opinion, that a Philosopher may be rich if he will ; but I like not *Anaxagoras's* humour, to reduce himself by Contemplation to a Voluntary Poverty : yet he that hath no Estate is a Child of Providence.

SECT. XII.

Of Suits of Law.

IF you design to your self happiness and an improvement of your Estate, let me advise you to avoid Suits in Law ; if you engage in any, you put your self into a House of Correction, where you must labour stoutly to pay your Fees.

If the case shall go for you, there are those who will tell you, that Victory is a fair Game, but you must give them leave to divide the Stakes.

If it shall be your Misfortune to engage in any, have a care of a Rich Fool ;
for

for there is nothing more dangerous, as to mischief, than a rich obstinate Fool, in the hands of a cunning Knave; and have a watchful Eye over him that hath but Two or Three Cases (if he be a busie Fellow) for he will give you trouble enough. An inconsiderable Mouse may give disturbance to a Noble Lyon.

There were two Lawyers very passionately pleading their Clients Case, to their great satisfaction; when the case was done, the Lawyers came out of Court, and hugged each other; the Clients much admiring their behaviour, one of them asked his Lawyer, how they could be Friends so soon? Tush Man, saith the Lawyer, we were never Foes; for we Lawyers are like a pair of Sheers, if you open them, and then pull them down, they seem to cut one another; but they only cut that which cometh between them.

You remember the Fable of the *Vulture*, sitting upon a Tree to see the Lyon and the Bear fight, and to make Prey of him which fell first; have you a care you do not make the Moral.

It was good advice of *Christ*, if any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also; the reason is evident, lest the Lawyer should come between, and strip you naked even of your Shirt:

To go to Law is like a Lottery, or playing at Dice, where if the Game be obstinately pursued, the Box Keeper is commonly the greatest Winner.

I speak not this to reflect upon that Honourable Profession, to which I shall ever pay the greatest Tribute of my Service.

I know there are many excellent Persons towards the Law, if it be your fortune to meet with them.

But you will be sure at every Market in the Country to find some Fairies, Elves, and little Spirits, with Hauking-Bags or Snap-Sacks by their sides, wherein they have their Familiars, some with green Coats, others with yellow Vests, which they send forth to the disquiet of Good Men; as *Eolus* did the Winds, which he had gotten into his Bottle, to the Disturbance of the World.

Certainly these Elves are much of the nature of the Ant, very good for themselves, but exceeding pernicious in the Garden of a Commonwealth.

If ever you should fly to these for Succour, as the Sheep do to the Bushes, in a Storm, you will be sure to leave a good part of your Coat behind you.

These, like a Quartan Ague, will never leave you, as long as any humour be left in you; and if you shall have need to make use of them, they will stir no more without a Fee, than a Hawk without a Lure.

My advice to you is, that you seriously employ your self in the Study of the Laws of this Nation (being the most excellent for their Justice and Wisdom) if not to practice the Law, yet to gain so much knowledge therein, as to defend your self and Estate from the Robbing-good-Fellows of it.

If you be not so disposed, you must lay up one third part of your Estate, to preserve the other two, or else you will be assuredly undone.

S E C T. XIII.

Of Gaming.

NExt Suits in Law (which are but *jactus aleæ*) avoid gaming ; it hath no satisfaction in it ; besides a sordid Coveting of that which is anothers ; or a Prodigality of that which is your own : it's a madness beyond the cure of *Hellebore*, to cast a Dye whether your Estate shall be your own or not ; if you have not a care (I can without an Augure tell what will be your Fate) this, like a Quick-Sand, will swallow you up in a moment ; and Goods which are so gotten, are like Pyramids of Snow, which melt away, and are dissolved with the same ill Husbandry that did beget them ; and believe me, you will find it more chargeable to you than the Seven deadly Sins.

Remember that one Crown in your Purse will do you more Honour, than Ten spent.

S E C T. XIV.

Of Marriage.

THere is one step more to make your Life comfortable, and to advance your Fortune, and that is, well to dispose of your self in Marriage; certainly a business which requireth grave consideration.

Ride not post for your Match; if you do, you may in the Period of your Journey, take sorrow for your Inn, and make repentance your Host.

If you marry, espouse a Virtuous Person; a Celebrated Beauty, like a Fair, will draw Chapmen from all parts.

Never marry so much for a great Living as a good Life; yet a fair Wife without a Portion, is like a brave House without Furniture; you may please your self with the prospect, but there's nothing within to keep you warm.

Be sure you love her Person better than her Estate; for he who marryeth where he doth not love, will be sure to love

love where he doth not marry; and love without ends, hath no end.

It was said of a conceited *Myfoginus*, whose Mistress was *Nulla*, that it was likely to prove a happy Match; for he loved *Nulla*, and *Nulla* loved him.

Remember there's a great difference between a Portion and a Fortune with your Wife; if she be not Virtuous, let her Portion be never so great, she is no Fortune to you.

But if you be able to live of your self, and out of Debt, and design to marry, have a care you make not too great a Jointure out of your Lands, especially if you have Children by a former Wife: if you do, it will be more fatal and calamitous to your Family than any debt.

Provide for your Relict a competent Estate, but not so as to impoverish your Children, for that's to destroy a quick Hedge to make a dead one.

If you have Children, it's better to leave them a competent Estate with a Profession, than great Riches without it; for in the one there is place for Industry; but the other, like a Lure, will bring all Birds of Prey to devour them.

Have

Have a regard to a good Bishop to satisfy your Conscience; for an honest Lawyer to settle your Estate; and marry into a good Family, to keep up your Interest.

Choose such a Wife as may sympathize with you in your Afflictions; for Marriage is just like a Sea Voyage, he that enters into this Ship, must look to meet with Storms and Tempests.

Methinks the zeal of that Priest did trespass upon his discretion, when, in a Wedding Sermon, he much commended Marriage, but compared the Women to a Grave; for as every Grave (saith he) hath a *hic jacet*, so to him you come to marry; *Hic jacet* the Wisdom of Solomon; *hic jacet* the Valour of David; *hic jacet* the Strength of Sampson.

The Poets have unhappily represented all the Furies under the notion of Women; and expressly ordered that *Erinnis* should be *Feminis Generis*:

A Gentlewoman told an antient Batchelour, who looked very young, that she thought he had eaten a Snake; No Mistress (saith he) it is because I
never

never medled with any Snakes, which makes me look so young.

The ill Temper of many Women made *Diogenes* say, that when he saw a Woman had hanged her self upon a Tree, that it was the best bearing Tree that ever he saw in his Life.

I must confess, I ever had a Noble Affection for that excellent Sex; as great Instruments of good, and the prettinesses of Society, and ever thought that of all Follies in Man, there is none more excusable than that of Love; but I find by my self, that Passion will grow old, and wear out in time.

SECT. XV.

Of Justice.

WHen you come upon the Stage of Action, as it's your Duty, so it will be your Glory, to deal justly with all Persons.

Clear and round dealing is the Honour of Mans Nature: hate nothing but what is dishonest; fear nothing but what is ignoble; and love nothing but what is Just and Honourable. To

To stoop to any sordid low Action, is to imitate the Kite, which flyeth high in the Air, yet vouchsafes to condescend to Carrion upon the ground.

Do Injury to none, for by so doing, you do but teach others to injure you.

Innocency will be your best Guard, and your Integrity will be a Coat of Mail unto you.

A good Conscience breeds great Resolutions, and an innocent Soul is impregnable.

It's less difficult and more safe, to keep the way of Honesty and Justice, than to turn away from it; yet commonly our Passions lead us into by-Paths.

And be assured, he that in any one Affair relinquisheth Honesty, banisheth all shame in succeeding Actions; and certainly no Vice covereth a Man with so much shame, as to be found false or unjust.

Whatsoever I act, I endeavour to do it, as if it were my last Act; and therefore I do it with Care and Integrity: I think on no longer life, than that which is now present; I forget all that is past, and for the future (with a humble

ble Submission) I refer my self to Providence : what others shall say or think of me, or shall act against me , I do not so much as trouble my Thoughts with it. I fear nothing, I desire nothing, I admire nothing ; Yet I do even reverence my self, when I have done a Just and Virtuous Action : but to enrich my self by any sordid means, I dare not ; for in so doing, I distrust Providence, and become an Atheist.

I have in my own Nature such an abhorrency to any thing that is vitious, that if God did not know, nor Man would not punish Vice, yet I would not Sin ; so mean a thing is Sin.

I many times wish that Nature had placed a Chrystal Casement in my Breast, that every one with whom I have to do, might see the Sincerity and Candor that is in the Cabinet of my Heart.

Keep touch in small matters, not to decieve in greater, but the better to dispose your self to perform things of Weight and Moment : a Promise is a just Debt, which you must take care to pay, for Honour and Honesty are the the security.

Bor.

Borrow before you have need, and pay before the time you promised, it will gain you Credit ; breaking your Faith may gain you Riches, but never get you Glory.

It was well said by *Monsieur d'Gorgius*, a *French* Captain, who having burnt many of the Churches of the *Spaniards* in *Florida*, and being asked why he did so ? told them, that they which had no Faith, needed no Churches.

To deceive one who is not obliged to believe you, is ill ; but to cheat one, whom your fair Pretences have induced to believe you, is much worse ; for this is to murder one whom you have persuaded to lay aside his Arms.

Have so much of a generous Soul in you, as not to desert that which is just, but to own it.

Where are those Noble Resolutions of our Fore-Fathers ? Where is the *Roman* Gallantry, which obliged *M. Regalus* to return to be a Martyr for Virtue, rather than stain the *Roman* Faith ?

Before you act, it's Prudence soberly to consider ; for after Action you can-

cannot recede without dishonour: Take the advice of some prudent Friend; for he who will be his own Counsellour, shall be sure to have a Fool for his Client.

And that you may act with Glory, I wish you Four great Virtues which make a Man. 1. A clear Innocence. 2. A comprehensive Knowledge. 3. A well weighed Experience. 4. The Product of all those, a steady Resolution.

Resolutions are the Moulds wherein Actions are cast; if they be taken with over-much hast or too much Affection, seldom do they receive good Success.

When you have fully resolved what course to take in any Action, you must not after repent, or fear any difficulty, for such things will lessen the Gallantry of your Mind. And although some difficulties do happen to arise, yet you must believe that every other course would have been accompanied with the same or greater Impediments; yet many times it's more Prudence to follow the direction of a present good Fortune, than the first Resolutions.

A Sanguine Complexion with its Resolutions, do well in pursuit of Success; Flegm and its Patience, do better in a Retreat from Miscarriages.

In the Conduct of Affairs you may shew a brave Spirit in going on; but your Wisdom will most appear in securing your Retreat, and how to come off; for there is such incertainty in all humane affairs, that that Course to me seemeth best, which hath most passages out of it.

Therefore it was well observed by one, that the *Turks*, who made an expedition into *Persia*, and because of the Streight Jaws of the Mountains of *Armenia*, the *Bashaws* consulted which way they should get in; one that heard the debate, said, here is much ado how we shall get in, but I hear no body take care how we shall get out.

However, let me advise you to make the publick good, as well as your own private Advantage, the object of all your Undertakings; for by providing for your own particular, you may wrong the publick; but by effecting good for the publick, you must do good for your self.

SECT. XVI.

Of Industry and Circumspection.

IN Business be active and industrious, for many Men of Large Abilities, relying wholly upon their Wit, and neglecting the use of ordinary means, suffer others less able, but more active and industrious, to go beyond them.

Diligence alone is a fair Fortune, and Industry a good Estate : Idleness doth waste a Man as insensibly as Industry doth improve him ; you may be a younger Brother for your Fortune, but your Industry will make you an Heir.

Gbi ha arte, ha parte, chi non corre non ha il pallio.

Æsops Fisher could catch no Fish by his playing upon his Flute ; but was necessitated, to preserve his being, to cast his Nets and his Tackling into the River.

And you may observe, that in Heaven, the moving Planets are of much greater Consideration than those that are fixt, and do not stir at all.

I cannot commend the Humour of the *Neopolitan* Gentry, who stand so on the Puncto's of their Honour, that they prefer Robbery before Industry.

Its action that is Noble; and not only the Celestial Bodies are in continual Motion, but he that is most high, is *purissimus Actus*; for besides the Contemplation of his own goodness, is ever at work in Acts of Providence and Government of his Creatures.

I am much pleased with his advice, who placed for his Impress a pair of Compasses with this Motto, *Constantia & labore*, the one Foot being Fixed, the other in motion.

If Success of busines doth not at first answer your expectation, let no Fumes of Melancholy possess you, use other Expedients and Addresses; for he that constantly makes Head against the Assaults of Fortune, shall be sure to be Victorious, and attain his Ends; you must not give up the Set, because the Cards prove cross.

Every thing hath two Handles; if one proves hot, and not to be touched, you may take the other, that is more temperate.

How-

Howsoever, in doing business, apply your Thoughts and Mind seriously to it ; but be not too eager, nor passionately ingage your Actions in it, nor promise your self Success ; by this means you will have your Understanding clear, and not be disturbed if you miscarry, which you must make account will often happen to you.

When a business may turn to disadvantage, it will be your Wisdom to temporize and delay, and get what time you can by deferring ; because time may occasion some accident which may remove the danger.

But if it be for your advantage, delays are dangerous, and you must act with Secresie and Celerity, which are the two Wheels, upon which all great actions move.

The Noblest Designs are like a Mine, if discovered, prove ineffectual.

And to spend that time in a grave gaze on business, which might serve for a speedy dispatch of it, is to imitate that Musitian, who spent so much time in the tuning his Instrument, that he had none left to excercise his Musick.

If the matter you undertake be doubtful, warrant your own diligence, but keep no Office of Assurance to warrant the Success; remember the *Italian* makes it part of the Character of an *English* Man, when he is to undertake any thing presently, he saith, *Ple Warrant you*; but when he misseeth of his Undertaking, he saith, *Who would have thought it*.

However use Circumspection in all your Actions; for he who intendeth what he doth, is most likely to do what he intends; half doing in any thing is worse than no doing; and a middle Course in Cases of Extremity, of all is the Worst.

As there is no business so secure, but hath some Flaws in it, so there is scarcely any so desperate, but hath some opportunity of recovery.

It was excellent advice of *Tiberius Cæsar*, *Non omittere Caput rerum, neque te in casum dare*: follow safe courses by Reason, rather than happy by chance.

Yet some things must be ventured, and many things which exceed the Prudence of Man, are often by Fortune disposed to the best.

Certain it is, that he who will commit nothing to Fortune, nor undertake any Enterprize, whose Event appeareth not infallible, may escape many dangers by his wary Conduct, but will fail of as many Successes by his unactive Fearfulness.

All that a Wise Man therefore can do, is, to attempt with Prudence, pursue with hope, and support intervening Accidents with Patience.

It will be great Prudence in you rightly to take hold on Opportunities; for opportunity admits of no after Game; and those which have lost their first Hopes, any thing that is future seems best.

καὶ ἐν γὰρ, was Wise *Pittacus's* Apothegm.

In management of Affairs stand not upon Niceties and Punctilio's of Honour, but by fair Compliance gain your Ends: Heat and Precipitation are ever fatal to all Business; a sober Patience, and a Wise Condescension, do many times effect that which Rashness and Choler will many times undo.

Keep formality above board, but Prudence and Wisdom under Deck;
for

for nothing will give a greater Stop or Remora to your Affairs, than to be esteemed wise by them with whom you are to deal; it will beget Jealousies in them, and your Wisdom will be but an Alarm to them never to come unprovided, when they have any concern with you.

If you are to negotiate a matter with any Persons, observe their Temper, and (as far as Prudence and Discretion will give leave) comply with their Humour, suffer them to speak their pleasure freely, rather than interrupt them; provoke them to speak; for they will, out of Ignorance or Inexperience, let fall something which may be for your Advantage.

Give fair Words, and make large Promises, for they are the most Powerful Engins to work your ends.

Converse with all Men as *Christians*, but if you have to do with any Stranger, look upon him as one that may be unjust (it's severe, but it will be your own safety) if he proves otherwise, he doth but fail your expectation; for believe me (and I have found it to my cost) nothing will undo you more than

to rely too much upon the Honesty of other Men.

And, if possible, order your Affairs so, that he with whom you are to deal, perform first, when that is done, if you be deceived, you may thank your self.

If at any time you shall be over-much pressed to do any thing hastily, be careful, Fraud and Deceit are always in halt. Diffidence is the right Eye of Prudence, *Cavendo tutus*.

In all great Actions take many (if you please) to your Assistance, but few to your trust.

Never suffer any rubb to lye in the way, which may hinder the true running of your Bowl.

When you have a present good in prospect, which may turn to advantage, decline it not by the importunity of others, if you do, you will make Work for repentance; let the business of the World be your Circumference, but your self the Center.

If you meet with a Person that is more compliant or officious unto you than usual, have a care, for he hath some design upon you, and he either hath, or doth intend to deceive you.

Ne-

Never put your self into the Power of any Person how he will deal with you ; if you come to depend upon the Charity of others, you are undone ; therefore always stand upon your Guard.

It will be Wisdom in you to take advantage of the over-sights of other Men ; for the Follies of one Man is the Fortune of another ; and no Men prosper so suddenly, as by the Errors of others ; you may make your Fortune as you please, if you rightly manage opportunities ; for Fortune is nothing but an attentive Observation of the Revolution of Affairs, and the occasions resulting from them.

Keep an exact Diary of all your Actions, and the most memorable Passages you hear or meet with.

And if, in the Conduct of your Affairs, you have been deceived by others, or have committed any Error your self, it will be discretion in you to observe and note the same, and the Defailance, and the means or Expedients to repair it ; it will make you more Prudent and wary for the future.

For let me tell you, no man is truly wise, but he who hath been deceived; and your own Errors will teach you more Prudence than the grave Precepts or Examples of others.

At a time there was a great Contest between Folly and Prudence, which should have the Precedence; the difference grew so high, that they agreed to refer it to *Jupiter*, who hearing what could be said on both sides, at last gave this Judgement, That Folly should go before, and Prudence follow after.

Let all your Observations and Remarks be committed to Writing every Night, before you sleep, and so in a short time you will have a Dictionary of Prudence and Experience of your own making.

For Wise Men now begin, not to be content to inhabit the World only, but to understand it too.

SECT. XVII.

Of Complaisance.

IT will be great Prudence in you well to study the Art of Complacency; certainly an Art of excellent use in the Conduct of Affairs.

For there are so many Circumstances in the way to an Estate or Greatness, that a Morose or Peremptory Man rarely attains either.

Make Sayl while the Gale Blows, follow the Current whilst the Stream is most strong; for if Fortune be followed, as the first doth fall out, the rest will commonly follow.

Never violently oppose your self against the Torrent of the Times you live in, thereby to hazard your Fame or Fortune; but by fair Compliance attain your safety.

Plato compares a Wise Man to a good Gamester, which doth accomodate his Play to the chance of the Die.

So should a Wise Man accomodate the Course of his Life to to the Occasions which do often require new Deliberations.

You must imitate *M. Portius Cato*, who was of such a Temper, that he could fashion himself to all occasions, as if he were never out of his Element. A Wise Pilot always turns his Sayls according to the Wind.

It will be Prudence in you to ascribe your most eminent Performances to Providence, for it will take off the edge of Envy ; and none are less Maliced or more applauded than he, who is thought rather happy than able ; and fortunate than cunning.

• Be not singular, but observe the Humour and Genius of the times ; for he that with the *Camelian*, cannot change Colour with the Air he lives in, must, with the *Camelion*, be content to live only on the Air.

I must confess, I am by the Malignity of my Stars, very morose and tart ;

I cannot asservile my self to the Humour of other Men ; I cannot, with *Anaxagoras*, maintain Snow to be black ; nor with *Favorinus*, a *Quartan Ague* to be a very good thing, but must appear without any Disguise, and declare my Judgement according to my own Sentiments.

I have no *Sol* in me, nor am I *Du-
ctile*; I cannot mould my self *Platoni-
cally* to the *Worlds Idea*: I had rather
lose my *Head* than stoop to any low
and unbecoming *Action*. In my *Soli-
tudes* I can bleis my self, when I con-
temple the *Felicity* that my *Ashes*
will meet with in the *Urn*.

S E C T. XVIII.

Of Prudence in times of Danger.

HE that in a wicked Age will endea-
vour to do that which ought to be
done, or to study to be truly *Virtuous*
and *Just* (which I wish you ever to be)
will thereby *Hazard* his *Fortune* and
his *Safety*; and believe me, more men
are undone for their *Virtues*, than for
their *Vices*; and a good *Man* is more in
danger than a bad.

A *Plebean* moved in the *Senate* of
Athens to have *Aristides* banished; be-
ing asked what displeasure *Aristides* had
done him; he replied, *None*, neither
do I know him, but it grieves me to
hear every body call him a *Just Man*.

Theodorus the Patriarch, was scoffed at by the *Grecian* Court, as an Antick, for using Goodness when it was out of Fashion; and adjudged Impudent, for being Virtuous by himself.

In elder Story it passed for an Oracle of Prudence; that Honesty was the best Policy; but in Modern Practice you will find, that Policy is the best Honesty: To deal justly, looks like a piece of Knight-errantry; and a good Man is but *Apuleus* inverted.

Virtue and Integrity, when Men were good and Innocent, were great Securities; but in a depraved State, they are but as Traps to ensnare those who do profess them.

But if it shall be your Infelicity to live in bad times (as I wish you the best) I hope you may be the better for them by an *Antiperistasis*.

If the Times be perillous, you must, as a Discreet Pilot, play with the Waves which may endanger you; and by giving way thereunto, avoid the hazard: so the Tempest may shake, but not rend your Sayls.

Be not of any Faction; a Wise Man is always free.

In

In all Factions carry your self with moderation, and so you may make use of them all.

And herein *Pomponius Atticus* was so happy, that all Factions loved him, and studied to do him kindness, and in the midst of them lived in Peace and Prosperity.

Factions in State never hold long their Ground; for if they be not suppressed by the Power of the State, they will be ruined by some Distempers rising in their own Party.

But in Popular Commotions, if you stand Neutral, you will be sure to run the Fortune of the Bat, to be picked by the Birds, and to be bitten by the Mice.

I am of that boon Courage, that I had rather be devoured by a Lyon, than done to death by Flies.

Neither can I suit my self with those Persons, who act for their Advantage; like the Bird, whereof *Leo Africanus* makes mention, which, when the King of the Birds demanded Tribute, would always rank himself amongst the Fish; and when the King of the Fishes required his Service, would be always with the Birds.

If any signal Infelicity shall happen to fall upon you, the only way is, not to sit still, but to resolve upon Action; for so long as nothing is done, the same Accidents which caused your Misfortune do still remain; but if you act something, you may deliver your self: however you express a brave Spirit, that you durst attempt it.

But that which is out of your Power, let it be out of your Care; you may, if you think fit, give your self much Trouble, but leave God to govern the World as himself pleaseth.

If you will live comfortably, let God alone with his Providence, and Men with their Rights:

S E C T. XIX.

Of Advancement.

IF you aim at Advancement, be sure you have *Jovem in Arca*; otherwise your flight to Preferment will be but slow, without some Golden Feathers.

You must study to enworthy your self into the Favour of some Great Person,
upon

upon whom you must lean, rather than upon your own Virtues; if not, you will be like a Hop without a Pole, for every one to tread upon.

Though Virtue be a Patten for Honour, and Preferments ought to be an Encouragement for Worth; yet in the *Epoche*, and Account of Times, we have observed, that Men of the greatest Abilities are on design suppress'd; and they deal with Persons of the best Accomplishment, as the Birds in *Plutarch* did, who beat the *Jay*, for fear, in time, she might become an Eagle.

And it hath been the unhappy Fate of many Virtuous Persons, who, like the Ax, after it hath hewed up the hard Timber, to be hang'd up against the Wall unregarded; or like a Top, which hath been for a long time scourged, and run well, yet at last to be lodged up for a Hobler.

But methinks its a great Pity to see the Curtain drawn between a Virtuous Person and Preferment.

Yet I cannot, with *Carneades*, maintain that Injustice is to be preferr'd before Justice; or that it's better to be a Knave, than a Virtuous Honest Man.

But

But many times I am under such a Paroxisme, that I am almost induced to think that its better to be Fortunate, than Wise or Just, and cannot but with *Brutus* cry out,

*O Virtus colui te ut rem, at tu nomen
es mane.*

Therefore if you design to rise and become great, I would not advise you to accomplish your self over-much, or study to be very Learned or Wise ; for I have observed that Wisdom many times gives a Check to Confidence, which is the Scale and Rundle by which many clime up to the Pinacle ; and I find by experience, that under Heads and narrow Souls by, Industry, accompanied with Ambition and Covetousness, work Wonders, and do the Business of the World.

Sextus Quintus being made Pope, an old Acquaintance of his came to give him a Visit, and to rejoice with him for his great Advancement, but privately between themselves, he told his Holyness, That he much admired how he was promoted to that Dignity to be Head of the Church, when he had such mean Parts. *Sextus Quintus* told him

him, That if he understood how Folly governed the World, he would not admire that he was made Pope.

A little good Fortune is better than a great deal of Virtue; and the least Authority hath Advantage over the greatest Wit.

But let nothing disquiet you; a Virtuous Person will at one time or another be thought good for something; and a Wise Man will once in an Age come in fashion.

I am much pleased with the Remarks of *Themistocles* upon the *Athenians*, who resembled himself to a Plain-Tree, the Leaves and Boughs whereof Men break off in fair Weather, and run under it for shelter in a Storm.

You must know that Honours and Preferments are rarely the Reward of Virtue, but the Issue of Pleasure or Interest: Is it not strange to observe a Person raised to the Dignity of a Constable of *France*, for having taught Magpies to fly at Swallows?

To what Grandeur do you think such another Person as *Domitian*, if he had lived in that Princes Time, would have advanced himself unto, who was so excellent

cellent at catching of Flies? But let Honour be your Merit, not your expectation; and attain to Preferments, not by winding Stairs, but by the Scale of your own Virtues: if you miss of it, you must be content, there is a Reward for all things but for Virtue.

Princes may bestow the tallest Preferments, but they cannot make Men truly Honourable. *Heliogabalus's* Cook was still but a base Fellow, though his Master made him as great, as were his own Vices.

And its sometimes a greater Honour to fail of the Reward of Merit, than to receive it; the Glory and Highest Recompence of Noble Actions, is to have done them; and Virtue out of it self, can find no Retribution worthy of her.

Cato gloried more in that the People asked why he was not preferred, than he would have done in enjoying the greatest Honours they had to bestow.

If you have gained unto your self a Reputation of Virtuous, to preserve it, and eschew Envy, make a fair Retreat; there is nothing better than a Life retired

red from daily Conversation, especially of the Multitude.

Fugiat sapiens commercia vulgi.

The greatest perfection loses of its worth, by being every day in sight: Therefore let a Wise Man take himself to the Sanctuary of an Honourable Retreat; for a fair Retreat is as Glorious as a gallant Combat.

Solon accounted *Tellus* the *Athenian* the most happy Man, for living privately on his own Lands.

SECT. XX.

Of Ambition.

BEWARE of *Ambition* (that ever rides without Reins) lest you catch a Fall.

God gives Wings to the Ant, that, she may destroy her self the sooner.

And many Men, like sealed Doves, they study to rise higher and higher, they know not whither, little considering, that when they are mounted to the Solstice of their Greatness, every Step they set is paved with Fate, and
their

their Fall, how gentle soever, will never suffer them to rise again.

Let it be your Ambition to be Wise, and your Wisdom to be good: Reject Faction and Schism, and you are, like a Ship in the Harbour, safe.

It's the unhappyness of many Men, to covet the greatest things, but not to enjoy the least; the desire of that which we neither have nor need, takes from us the true use and Fruition of that we have already.

A Wise Man, like *Empedocle's* Sphere, is round, and all like it self.

Ever think, it's the best living in the Temperate Zone, between *Nec Splendide, nec Misere.*

If Heaven shall vouchsafe me such a Blessing, that I may enjoy a Groat or a Mole-hill with content; I can look upon all the great Kingdoms of the Earth, as so many little Birds Nests.

And I can in such a Territory prove my self as much as *Alexander* did, when he fancied the whole World to be one great City, and his Camp the Castle of it.

If I were advanced to the Zenith of Honour, I am at the best but a Porter,
con-

constellated to carry up and down the World a vile Carcass ; I confess my Mind (the Nobler part of me) now and then takes a Walk in the large Campaign of Heaven, and there I contemplate the Universe, the Myſterious Concatenation of Cauſes, and the ſtupendious Efforts of the Almighty. In Conſideration whereof I can chearfully bid adieu to the World.

Depone hoc apud te, nunquam plus agere Sapientem, quam cum in conſpectu ejus, divina atq; humana venerunt.

You will find by Experience (which is the beſt Looking-glaſs of Wiſdom) that a private Life is not only more pleaſant, but more happy than any Princely State.

I can eaſily believe, that *Diocleſian*, after his retreat from the Empire, took more content in exerciſing the Trade of a Gardener in *Salona*, than in being Emperor of *Rome* ; for when *Maximianus Hercuſius* writ to him to reſume the Empire (which he had with much Felicity governed for 20 Years) he returned this Anſwer, That if he would come unto *Salona*, and obſerve the rare
Pro-

Productions of Nature, and see how the Coleworts, which he had planted with his own Hands, did thrive and Prosper, he would never trouble his Head with Crowns, nor his Hands with Scepters.

And sometimes I think, that *Dionysius* took as great Pleasure in commanding his Scholars in *Corinth*, as in Reigning over *Syracuse*.

This made *Scipio*, after he had raised *Rome* to be the Metropolis of almost the whole World, by a Voluntary Exile, to retire himself from it, and at a private House in the middle of a Wood, near *Linternum*, to pass the Remainder of his Glorious Life, no less Gloriously.

The Tallest Trees are weakest in the Tops, and Envy always aimeth at the Highest.

Those who have been bad, their own Infelicity precipitates their Fate; if good, their Merits have been their Ruine.

If they have been Fortunate abroad, they have been undone at home by fears and Jealousies.

If unsuccessful, the Capricio's of Fortune are counted their Miscarriages, and

and their unhappineſſes eſteemed for Crimes.

Howſoever a Virtuous Honeſt Man (as I wiſh you ever to be) though his Bark be ſplit, yet he ſaves his Cargo ; and hath ſomething left towards his ſetting up again.

But if it be your Fortune to riſe and become a Favourite to a great Perſon, as you may have ſome hopes in *Eutopia*, for I have heard men are advanced there for their Merit and Worth.

You muſt underſtand there are many Doors which open to Preferment, but the Prince keepeth the Keys of them all.

Therefore be ſure to ſtudy well the Alphabet of his Humour, and obſerve his Inclinations, as the Aſtronomers do the Planet *Dominant*, and the Marriers the *North Star*.

For great Perſons account them the wiſeſt Men, that can beſt ſuit themſelves to their Humour ; and uſually they tie their Affections no further than their own Satisfaction ; and to deal truly with you, the Life of thoſe who wait upon great Perſons, is nothing but the Art of Fencing, he that on the
Right

Right or Left hits their Humour, wins and partakes of their Bounty ; but not he that useth much Skill.

Therefore as Princes have Arts to govern Kingdoms, so Favourites must have Arts, by which they must govern their Prince.

Desire not to Monopolize his Ear, for his Mis-adventures will be imputed to you ; and what is well done, will be ascribed to himself.

Too great Services will be oversights and Weakness in you ; That Merit to which Reward may easily reach, doth ever best.

To study the Humour of a Prince, may for the present advance ; but to understand the Interest of his Kingdom, is always secure.

He that serves a Princes private Interest, is great for a time ; but he is always so, who is careful of the Publick Good.

Be ready to give an account, if required, of all your Transactions ; for he is like Gold, which hath too much Alloy, that feareth the Touch.

In all your Departments be humble, and of easie Access ; a Favourite, like
Coin

Coin, to which Virtue may give the Stamp, but it's Humility must give the wait.

A high Fortune, like great Buildings, must have low Foundations.

Pride doth ill become any Person; and though no Man be thereby injured, yet it doth move in others an Offence; for none can indure an excessive Fortune any where so ill, as in those who have been in an equal degree to themselves.

You must be *Minimus in Summo*, like the Orient Stars, the higher they are, the less they appear; Honour is *bonum sine clavi & sera*. It's like the Rose, which, in the Evening, makes it's Tomb of the Scarlet; which, in the morning, it made its Cradle: to be proud of Knowledge, is to be blind with Light; to be proud of Virtue, is to poison your self with the Antidote; to be proud of Authority, is to make your Rise your Downfal.

Where Pride and Presumption go before, Shame and Loss follow after.

A Country Man in *Spain* coming to an Image enshrined, the first making whereof

whereof he could well remember, and not finding that respectful Usage which he expected; you need not (quoth he) be so proud, for we have known you from a Plumb-Tree: have a care you do not find the Mythology in your self.

To be humble to Superiours is Duty; to Equals, Courtesie; to Inferiors, Nobleness; to all, Safety. Fortune may begin a Mans Greatness, but its Virtue that must continue it.

Set Bounds to Zeal by Discretion, to Error by Truth; to Passions, by Reason; to Divisions, by Charity.

Be careful not to exasperate any Sect of Religion; Rigor seldom makes ill *Christians* better; but many times it makes them reserved Hypocrites. Zeal doth well in a Private Breast, and moderation in a Publick State.

Never do that in Prosperity, whereof you may repent in Adversity.

Ever think Goodness the best part of Greatness: When Honour and Virtue are in Conjunction, it's a Noble Aspect, and *Jupiter* is Lord of that Ascent.

But greatness without goodness, is like the *Colossus* of *Rhodes*, not so much to be admired for its Workmanship, as
its

its huge Bulk ; therefore make Goodness like a Diamond set in Gold, a support to Greatness.

Greatness may build the Tomb, but its Goodness must make the Epitaph.

SECT. XXI.

Maxims of Prudence for a Favourite.

GIve things the right Colour, not varnishing them over with a false Gloss : A Flatterer is a dangerous Flie in State, yet they thrive and prosper better than the most Worthy and Brave Men do.

I have much of the Genius of that Courtier in me, who being asked by *Heliogabalus*, how he durst be so plain ? Because I durst dye, said he ; I can but dye if I am Faiththful, and I must dye if I flatter.

But I would advise you to have so much of the *Persian* Religion in you, as to Worship the Rising Sun ; you must learn to translate into *English*, *Neminem tristem demittere* ; and when you cannot give Men satisfaction in that they de-

T

fire

fire ; entertain them with fair Hopes ; Denyals must be supplied with civil Usage ; and though you cannot cure the Sore, yet your Prudence may abate the Sence of it.

If you have any venturous design in Projection ; it's Prudence before you come to action, sometimes to give things out on purpose, to see how they will take ; by that means you will discover the Inclinations of the People ; if it hath no fair reception, presently check it, and make no further Progress.

If you desire that the Designs you labour with, may not prove abortive, do not assign them a certain day of their Birth, but leave them to the natural Productions of fit time and occasions ; like those curious Artists in *China*, who temper the Mould this Day, of which a Vessel may be made a hundred years hence.

If you have have Enemies, as you expect many, being great in your Masters favour, the better to establish your self, is privately to give out false Libels and Reports, tending to your own Disgrace ; your Enemies, like Powder, will fire at the first touch, and then

then you know what you have to do³ and to deal plainly with you, the Greatness of one Man is nothing but the Ruine of others ; and their Weakness will be your Strength.

But if any Pasquils or Libels shall be vented against you by others (as the most excellent Persons many times are infested with them) it's more Prudence to bury them in their own Ashes, than by confuting of them , to give them new Flames ; for Libels neglected will presently find a Grave.

But let me tell you, as false Rumors and Libels are not always to be credited, so are they not always to be neglected, it being no less vain to fear all things, than dangerous to doubt of nothing.

And we have learned by experience, that Libels and Pasquils (the only Weapons of some unhappy Persons) have been Proemical to the Ruine and Destruction of the bravest Men.

You must be careful to keep an *Ephemerides*, to know how the great Orbs of the Court move ; and if any new Star shall arise out of the *East*, and Men begin to Worship it, you must study

either to eclipse or suppress it; therefore it will be Prudence to cut off all steps, by which others may ascend to Height or Grandeur; for if you leave any Stairs standing, others will clime up.

And I must tell you, it's more safe at Court to have many Enemies of equal Power, than one false and Ambitious Friend, who hath absolute Command.

But in case any shall get up, you must by your Sagacity remove him out of the way, under pretence of some Honourable Employment, or otherwise; when that is done, you know how *Augustus Caesar* dealt with *Mark Anthony*, when he got him from *Rome* into *Egypt*.

It hath been the Practise of some, like the Fox, to thrust out the Badger that digged and made room for him; but this must be left to your Discretion.

In all Business ever pretend the Publick Good, that will make you Popular, and so you may with more safety and security drive on your private Interest; and let me advise you to be so faithful a Servant to your Master, that whatsoever

ever you do your self, you suffer no others to deceive him.

Make the Royal Interest and your own, one ; incorporate your Favour with the Authority of the Sovereign ; so you cannot be offended, but the other will be troubled.

Study what you can to partake of his Bounty ; the more you obtain from him, the greater is your Security ; for he will look upon you as his Creature, and by him raised, and so will endeavour to preserve you ; but if you propose any thing, which you are afraid will hardly be accepted, or granted ; offer it by Parcels, that one piece may be digested before the other be presented.

In all your Negotiations you must have an indiscernible way of Intelligence, as Angels have of Communication : Gyges Ring will be of great use unto you ; for he observeth best, who is least observed himself.

And if you design your own safety, speak Truth ; for you will never be believed, and by this means your Truth will secure you, if questioned ; and put those you deal with (who will still hunt

counter) to great loss in all Undertakings.

It will be Prudence in you to oppose in Councils all Resolutions as to Business of Importance in dubious Matters ; if the thing designed succeed well, your advice will never come in question ; if ill (whereunto great Undertakings are subject) you may make advantage, by remembering your own Council.

But in great Concerns it will be your Wisdom not to rest in the dull Councils of what is lawful, but to proceed to quick Resolutions of what is safe.

Admit none to be of your Cabal, but such as have their Fortunes solely depending upon you.

In dangerous Attempts, put others before you to act ; but ever keep your self behind the Curtain.

In doubtful matters you must be always provided with some cunning Stratagems, either to baffle your Enemies, or else to secure your self and own Party.

If by Wisdom you cannot attain your End, use *Argentea Tela*, they never fail ; for *Virtutem & Sapientiam vincunt Testudines* : And as Men have a
Touch-

Touch-Stone to try Gold, so Gold is the Touch-Stone to try Men.

I have hinted these unto you, not that you should act any thing against Honour, or the Dignity of your Religion.

Prudence is an Armory, wherein are as well defensive as offensive Weapons, of the first you make use of upon all occasions, but of the other, only upon necessity.

We know that the Apocripha is allowed to be digested into one Volume with the Sacred Word, and read together with it, but where it thwarts that which is Canonical, its to be laid aside.

Policy and Religion, as they do well together, so they do as ill asunder; the one being too cunning to be good, the other too simple to be safe; therefore some few Scruples of the Wisdom of the Serpent, mixt with the Innocency of the Dove, will be an excellent ingredient in all your Actions.

S E C T. XXII.

Councels to the Unfortunate Politician.

BUT I have stained too much Paper ; I must with *Apelles*, *Manum de Tabula*, if you be mounted on the Pyramid of Honour ; you must know it hath but one Point, and the least step may hazard your Fall.

If you should chance to lose your self in the Empire of Greatness, return to your own Solitudes and Privacy, and there you may find your self again.

Let no condition surprize you, and then you cannot be afflicted in any : A Noble Spirit must not vary with his Fortune, there is no Condition so low, but may have Hopes ; nor any so high, that is out of the reach of Fears.

In your worst Estate hope, in the best fear, but in all be Circumspect ; Man is a Watch, which must be looked to, and wound up every day.

It no less becometh the worthiest Persons to oppose Misfortunes, than it doth the weakest Children to bewail them.

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It's the Temper of a brave Soul always to hope; Adversities are born with greater Glory than deserted; for such are the Comforts of unhappy Virtues and Innocent Souls.

It was a rare Temper of *Eumenes*, whose Courage no Adversity ever lessened, nor Prosperity his Circumspection; one Month in the School of affliction will teach you more, than the grave Precepts of *Aristotle* in Seven-years; for you can never judge rightly of Humane Affairs, unless you have first felt the Blows and Deceits of Fortune.

I am not (I bless my Stars) disturbed at any thing, neither doth Passion disquiet me: I hate nothing, except it be hatred it self; and I am no more troubled for the want of any thing I have not, than I am, because I am not the *Sophy* of *Persia*, or the *Grand Signior*: He is a happy Man that can have what he will, and that I profess my self to be, because I will nothing but that I can have.

I am much delighted with the pleasant Humour of *Thrasalus*, and can, in my own conceit, make my self as rich as the *Indies*.

I am a little World, and enjoy all things within my own Sphere: Honour and Riches, which others do aspire unto; I do now possess and enjoy them in my self: Health is the Temperate Zone of my Life, and my Mind is the third Region in me; there I have an Intellectual Globe, wherein all things subsist and move according to my own Ideas.

The Stars, though Glorious and Splendid Bodies, yet I look upon them but as Spangles, which at best do but Embroyder the out-side of that Canopy, whereupon I my self am to Trample.

Many times I raise my Spirits to so generous a pitch, that I think Heaven itself not too high for me: I can grasp in one Thought all that Globe, for which ambitious Men Fight.

I account nothing more Noble than my Soul, except the Almighty God, whose offspring it is; I never stain it with that Earth or Metal, which others are ambitious to get: for my Soul doth shew by desiring more, how unsatisfactory all extrinſick Objects are.

Doth

Doth any Man rob you of your Goods, consider that God by that Man takes back what he hath only lent you; the thing you foresaw is come to pass; and what should amaze you? That which hath happened out, it's but that which you have often seen and known.

All things by nature, in the Universe, are subject to Alteration and Change: how ridiculous then is it, when any thing doth happen, to be disturbed, or Wonder, as if some strange thing had happened?

I must own my self as a part of the Universe, and therefore cannot be displeased with any thing that happens to my particular share; for nothing which is good to the whole, can be hurtful to that which is part of it.

However, *Innocens sit Animus in iratâ fortunâ*, for Virtuous Persons like the Sun, appear greatest at their setting, and the Patient enduring of a necessary Evil, is next unto a Voluntary Martyrdom.

Adversity overcome, is the highest Glory; and willingly undergone, the greatest Virtue; sufferings are but the Tryal and Cupel of gallant Spirits.

If prosperously overcome, they are like those Winds, which if they do not throw down, do advantage Trees, by shaking them to a greater Fastness at the Root.

That which is future or past, cannot hurt you, but only that which is present; and cannot your Patience hold out one Instant?

If you consider you are a Man, your Misfortune will not seem new unto you; if you reflect on the Infelicities which happen to others, your own will seem but light to you.

If thou art disquieted at any thing, consider with thy self, is the thing of that Worth, that for it I should so disturb my self, and lose my Peace and Tranquility.

The World is a Sea, where some Men are wrecked, but all are tossed with Winds, and subject to the agitation of the Waves; let it be your Prudence to gain such a safe Port, which may secure you from the one, and preserve you from the other.

I Honour the Gallantry of *Gamillus*, whom the Dictatorship did not elevate, nor exile abate the bravery of his Spirit.

I have many times observed, that the most Virtuous Persons are not the greatest Favourites of Fortune.

When Fortune is most Prodigal of her Favours, for the most part she intends no long continuance; and Felicity that is grown old, draws near an end, and extream ill Fortune is not far from a Reverse.

Etiam mala fortuna suas habet lenitates.

And though you are fallen from your Princes Favour, yet you may be a *Rex Stoicus*, a King in your own Microcosm; and he who knoweth how to rule that well, may despise a Crown: Thrones are but uneasie Seats, and Crowns nothing but Splendid Miseries.

The Change of your Fortune may diminish your hopes, but it will encrease your quiet; you must understand that Favourites are but as Counters in the Hands of great Persons, raised and depressed in valuation at pleasure; and like Dials, they are not lookt on, when the Son of Majesty is off of them.

There is no constancy either in the Favour of Fortune, or in the Affection of great Persons, so that no Wise Man

can

can trust the one, or depend safely upon the other.

To be without an Estate, and not to want ; to want, and not desire ; to take the Changes of the World, without any change in a Mans self, are excellent Qualifications, of which you must study to be Master ; you are a Ball ; what is a Ball the better, if the Motion of it be upwards, or the worse, if it be downwards, or if it chance to fall upon the ground ?

But whatsoever the Traverses of Fortune are, let no Discontent surprize you ; if the thing be within your Power, manage it to your Content ; if not, it's Weakness in you to be disquieted.

Do your best, that the best may happen out, if that do not, yet think it best : however it will be Piety in you, to Submit to Divine Providence.

He is truly Wise, who can endure Evil, and injoy good.

An Humble Soul, like a white Sheet, must be prepared to receive that which the hand of Heaven shall imprint upon it.

Never antidate your own Misfortune ; for many times men make themselves

selves more miserable, than indeed they are ; and the Apprehension of Infelicity doth more afflict them, than the Infelicity it self.

Amongst the various Accidents of Life, I lift up my Eyes to Heaven ; When the Earth affords me no Relief, I have Recourse to a higher and greater Nature, when I find the Frailty of my own.

All Afflictions and Calamities are to me welcom ; for I never feel more the Divine Assistance and Comforts, than in my greatest extremities ; and because I am under the Protection of the Almighty, I take but little care of my self ; I never beg of God but general Blessings, because he, in his Divine Wisdom, knows better what is good for me in particular than I my self.

Discontent is the greatest Weakness of a generous Soul ; for many times its so intent upon its unhappiness , that it forgets its Remedies.

I would not have you disordered within you, when there are so many things out of order without you.

Hope

Hope will be your best Antidote against all Misfortune, and Gods Omnipotency an excellent means to fix your Soul.

If you be not so happy as you desire, it's well you are not so miserable as you deserve; if things go not so well as you would they should have done, it's well they are not so ill as they might have been.

If you seriously consider you have received more good than you have done, and done more evil than you have suffered.

Measure not Life by the enjoyment of this World, but by the Preparation it makes for a better, looking forward what you shall be, rather than backward what you have been; you need not fear Death the last Change, who hath been acquainted with a Life so full of Change; if you have lived well, you have lived long enough; so soon as Death enters upon the Stage, the Tragedy is done; believe me, he that anchoreth one thought upon any thing on this side Heaven, will be sure to be a loser in the end.

There

There is nothing can render the thoughts of this Life tolerable, but the expectatihn of another. I would not desire to live a moment, if I thought I was not to live again.

To serve God, and keep his Commandments, is the only Wisdom; and will at last, when the account of the World shall be cast up, be found to be the best Preferment and Highest Happiness; And so farewell; remember your Mortality and Eternal Life.

Stet.

Sententiæ Stellares,

O R

Maxims of PRUDENCE

To be observed by

A R T I S A N S

O F

S T A T E.

1. **T**Hat Government is best tempered, where a few drams of Fear are blended with the Peoples Love.

2. It is the Interest of Princes to make Acts of Grace, peculiarly their own; because they which have the Art to please the People, have commonly the power to raise them.

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3. A Prince that runs on any design contrary to the general Humour and Spirit of the People, may indeed make his Ministers great Subjects, but but they can never make him a great Prince: whereas a Prince that doth act with the Hearts and Interest of his People, can never fail of making what Figure he pleases in the World, nor of being safe and easie at home.

4. He who putteth off his Hat to the People, giveth his Head to the Prince; for the immoderate Favour of the Multitude, as it can do a Man no good, so it will undo so many as shall trust to it; it was said of the Earl of *Essex*, that he was grown so popular, that he was too dangerous for the times, and the times for him.

5. He that gives a Prince Council by his desires, sets interest which cannot err, by Passions which may.

6. It may sometime be the Interest of a Prince, not only to remove Grievances, by doing what is desired, but even Jealousies, by doing something which is not expected; for when a Prince does more than his People look for, he gives them reason to believe, that he
is

is not sorry for doing that they desired.

7. It's a harder thing to avoid Censure, than to gain Applause ; for this may be done by one great or wise Action in an Age ; but to avoid censure, a man must pass his Life without saying or doing one ill or foolish thing.

8. In all matters of Council, the good and prudent part is, to take things as they are (since the past cannot be recalled) to propose Remedies for the present Evils, and Provisions against future Events.

9. Credit is gained by Course of Times, and seldom recovers a Strain ; but if broken, it's never well set again.

10. Too great Severity in the Laws seldom does good ; for many times the Common Guilt makes the Penalties impracticable.

11. If Affection lead you to Court, take care that Interest keep you care ; for when its once past Noon with a Favourite, its presently Night with him.

12. In popular Tumults many times nothing is more safe than Speed, and greater Advantages accrew by Expedition than Delays ; for while some are
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in fear, some in Doubt, others ignorant, all may be reduced to the Limits of Obedience; and Fury, when the first Blast is spent, turns commonly to fear; and those Persons which are the Heads of Rebellion, whom the People Honour and admire at first, are at last plentifully re-paid with Scorn and Contempt.

13. Kings cannot meet without great State, and they seldom part without much Envy; who never are farther asunder, than when they meet.

14. All States stand more by Fame than Force; it's most safe, neither to discover Weakness, nor hazard loss by attempt.

15. What is the great Humour and Bent of a Nation, ought ever to be much considered by a State, which can hardly miscarry in the pursuit of it.

16. When a Prince seeks the love of his Subjects, he shall find in them enough of Fear; but where he seeks their Fear, he loses their Love.

17. Denyal from Princes must be supplied with gracious Usage, that, though they cure not the sore, yet they may abate the Sence of it; but best
it

it is that all Favours come directly from themselves, Denials and things of Bitterness from their Ministers: Therefore if a Prince resolvé not to answer a Request, the least offensive way is, not to use direct Denyal, but by Delays prolong the time, and so in place of effect, afford good expectation: *Henry the IV. of France* was so courteous, that when he would not answer a Petitioner, he always so obliged him with some good Word, that he went away satisfied.

18. The more a Prince weakneth himself by giving, the poorer he is of Friends.

19. Equal Authority with the same Power, is ever fatal to all great Actions; and therefore one Wise General, having but a Thousand Men, is more to be feared, than Twenty of Equal Authority; for they are commonly of divers Humours, and judging diversly, do rarely what is to be done, and lose time before Resolutions can be taken.

20. Reward and Punnishment justly laid, do ballance Government; but it much concerns a Prince, the hand to be equal that holds the Scale; therefore
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if any Subject doth deserve never so highly of his Prince, if he becomes afterwards a Malefactor, he must be made an Example of Justice, without regard of his former merit. *Mantius Capitolinus*, tho' by Valour he had deliver'd the Capital of *Rome* from the *French*, who beleagur'd it ; yet afterwards growing Seditious, was thrown down from the Capitol, which by his great Renown he had formerly delivered.

21. That Prince which screws up the Pins of Power too high, will break the Strings of the Commonwealth. Wise Princes make use of their Prerogative, as God Almighty doth of his Omnipotency, upon extraordinary occasions.

22. The Prince is the Pilot of the Commonwealth, the Laws are the Compass.

23. Reversionary Grants of Places of Profit and Honour by Princes, are the bane and ruine of Industry ; but Acts of Grace and Bounty are the Golden Spur to Virtuous and generous Spirits.

24. In Holy things, he that strikes upon the Anvil of his own Brain, is in danger

danger to have the Sparks fly in his Face.

25. A Kingdom is like a Ship at Sea, whose Ballast should be the Princes Coffers, which if they be light and empty, she doth nought but tumble up and down, nor can be made to run a direct and steady Course; therefore its the Interest of Princes to have a good Treasure against all Extremities; for empty Coffers give an ill Sound.

26. That Prince, who, upon every Commotion of the Subject, rusheth presently into open War, is like him, who sets his own House on Fire to roast his Eggs.

27. That State which goeth out of the Lists of Mediocrity, passeth also the Limits of Safety. While *Sparta* kept her self within those Boundaries that *Lycurgus* presented unto her, she was both safe and flourishing, but attempting to enlarge her Territories by new Acquisitions of other Cities in *Greece* and *Asia*, she every day declined.

28. Rather than the least Dishonour should fall upon the State, its Prudence sometimes to preserve the Honour of the Publick, to cast the Male Administration

stration upon some Favourite or Counsellour, and offer him a Sacrifice to Justice.

29. *Charles* the V. laid the Loss and Dishonour he received in the Invasion of *France*, by way of Province, to *Anthony de Leva*, the Spaniard; to cover the Dishonour they received in their Attempt against *England* in Eighty Eight, cast it upon the Duke of *Parma*, in his not joining with them in convenient time. So did *Charles* the Sixth of *France*, upon the Duke of *Berry*, in his design of invading *England*, as many wise Princes and States had formerly done.

30. Reputation abroad, and Reverence at home, are the Pillars of safety and Sovereignty.

31. Frames of Polity, as well as Works of Nature, are best preserved from the same Grounds they were first founded on.

32. The Ministers of Princes must be *Pares Negotiis*, fit for their Business, and not *Supra*, above it, or too able for it; for another Mans too much Sufficiency (as they think) is a diminu-

tion of their Respectiveness, and therefore dangerous.

33. Taxes, which the Sovereign Levies from the Subject, are as Vapors, which the Sun exhales from the Earth, and doth return them again in Fruitful Showres.

34. Too great a City in a Nation, is like a bad Spleen in the Body natural, which swells so big, as makes all other parts of the Body lean; therefore some sober Persons have conceived, that it's more Prudence to have three Cities of equal Power, that in case one should Rebel, the other two might ballance or give Law to the third. A great City is the fittest Engine to turn an old Monarchy into a new Commonwealth.

35. That State which doth not subsist in Fidelity, can never continue long in Potency.

36. Wise Princes must sometimes deal with Mutenous Subjects, as the Sun did to take away the Passengers Cloak, not as the rustling Winds, to blow him down.

37. There is nothing which doth more impoverish a Prince, than Imprests of Money at great Usance; for there-
by

by a Prince is brought to one of these two Extremities, either to overthrow his Demesnes and Finances, whereof the *French Kings* are Examples; or else to pay Bankrupt, and pay none, as King *Philip* of *Spain* hath done to the Merchants of *Genoa*, *Florence*, *Asburgh*, and almost to all the Banks in *Christendom*.

38. Destructive Peace and unsuccessful War, are both fatal in the issue.

39. Interest is the Compass by which all States must Steer their course; therefore a wise state will always be found in its interest.

40. Tumults may be raised by men of little Courage, but must be maintained by hazard, and ended with the loss of the most valiant.

41. In Popular Tumults it's Safer for a Prince with some yeilding to Condescend to peace, then by Standing upon high Points of honour, to hazard the issue of a Battle, wherein the Prince cannot win without his weakning, nor lose without danger of his undoing: *Lewis* the thirteenth of *France* was a Sad and Mournful instance hereof.

42. A Prince is never fear'd abroad, or honoured at home, that hath not levied an Army, or at least made all the Preparations requisite to carry on a War.

43. The Sword is the last reason of Kings, and if not the best, yet certainly the best able to defend them.

44. When any Mischief grows in a State, and becomes formidable, it's many times more Prudence to temporize with it, than by force to attempt the redress of it; for they who go about to quench it, kindle it the more, and suddenly plucks down that Mischief upon their Heads, which was then but feared from them; by courting or dissembling the Mischief, if it doth not remove the Evil, at least its put off for a longer time.

45. *Charles* the V. (even he who was Sirnamed the Wise) of *France*, at such time as he was Regent in *France*, his Father at that time being a Prisoner in *England*, by evil Counsel of some, being Ignorant in Matters of State, at once suspended all the Officers of *France*, of whom he suppressed the greatest part, appointing Fifty Commissio-

missioners for the hearing such Accusations, as should be laid against them for Extortion and Bribery by them committed; whereupon all *France* was in such a Tumult (by reason of the great number of such as were Malecontents) as that shortly after, for Remedy thereof, he, by decree in the High Court of Parliament in *Paris*, was forced to abrogate the former Law.

46. It's a Noble Ambition, and absolutely necessary for a Prince, to believe none of his Subjects more wise than himself, nor more fit to govern; when he hath not this good Opinion of himself, he suffers himself to be governed by others, whom he believes more fit than himself, and by this means falls into many Infelicities. This was the unhappiness of *Philip* the Third of *Spain*, though a Prince of Eminent Parts, yet suffering himself to be governed by the Duke of *Lerma*, he became of so little Esteem with the People, and had no ways to free himself from those Indignities which were cast upon him, but by becoming a Churchman and a Cardinal.

47. A wise Prince, when he is obliged to make War, ought to make it Powerfully and short, and at first to astonish his Enemies with formidable Preparations, because by this means it returns to good Husbandry, and the Conquests made through fear of Arms, reacheth farther than those made by the Arms themselves.

48. In a Popular Tumult and Rebellion, the best way is first to cut off all their Provisions, and then secondly, to sow sedition amongst them, while the Prince may gain time by pretended Treaties to be even with them, drawing off the most Eminent of the Faction every day, and confounding the rest.

49. Punishment and Reward are the two Pillars whereon all Kingdoms are built; the former serves for restraining of vile Spirits; the latter, for the encouragement of the generous: the one serves instead of a Bridle, the other of a Spur.

50. The love of the Subject is the most sure *Basis* of the Princes Greatness; and Princes are more secure, and better defended by the love of the People, than by many Troops and Legions;

ons; every wise Prince must suppose that times of trouble may come, and then will be necessitated to use the Service of Men diversly qualified; therefore his Care and Study must be in the mean time, so to entertain them, that when those Storms arise, he may rest assured to command them; for whosoever perswades himself by present Benefits to gain the good will of Men, when Perils are at hand, shall be deceived.

51. Its not safe for a Prince to commit his Secrets to his greatest Favourite; for if he that is concerned will give, the Prince is certainly betrayed.

52. It concerns a Prince to contain his best Friends within a moderate and convenient Greatness, as to weaken and depress his greatest Enemies.

53. No wise State will ever begin a War, unless it be upon designs of Conquest, or necessity of Defence; for all other ways serve only to exhaust Forces and Treasure; and end in untoward Peaces, patch'd up out of Weakness and Warinesses of the Parties.

54. Nothing doth so much conduce to the Safety of a State, as to place the Supream Power in one ; for Commands, depending upon diverse Votes, beget destruction and ruine ; and as this course prevents War, so it best conserves Peace.

55. Forreign Succors are most dangerous, and therefore it must be the darren resort of every Wise State, for they are seldom gotten out but by the undoing that State which received them ; or else, as most commonly it happens out, they make themselves Masters of it.

56. In all Distempers in a State, *Pillula Auræ* are the best Phisick, for they ever work safely.

57. Those People, which by Arms do endeavour to deliver themselves from Oppression, do many times change the Tyrant, but not the Tyranny ; and after a Rebellion is suppressed, the King is more King, and the Subjects more Subject.

58. It's easier to make Subjects than to keep them ; Men may submit to the force of Arms, but they never obey but a just Power.

59. None

59. None are more apt to attempt upon the Peoples Liberties, than such who are Vicious and debauched; for they commonly think Principality but a Security of great Crimes. Yet none are less able to compass their Designs; for he that will dare to attempt that which no honest Man will, must be able to do such things, which none but a Prudent and Stout Man can perform.

60. The Chief Wisdom and Happiness of a Prince, is to know well to enjoy the Sovereignty of his Power with the Liberty of his Subjects; Love, Fear, and Reverence, are the Three Ligaments which tye the Hearts of the Subjects to their Sovereign: let the Prince have the first in height, the second in good measure, and of the last so much as he can.

61. That State which doth affect Grandeur, or the Preservation of its Interest, must be bold and daring, in the mean there is no safety; and those Attempts which begin with danger, for the most part are Crowned with Glory, and end in Honour.

62. That State which will preserve it self in Puissance, must prevent Divisions,

visions, to which States are subject ; and where people are Factionous and apt to divisions, its Prudence to soften them with Pleasures , for where they are subtle and proud, they must be made Voluptuous ; so their Wit and Malice will hurt the less : It's some security that a Faction is debauched ; for its not safe to suffer sober Men to come to undo the Commonwealth ; as in a Tempest, each Wave striving to be highest, rides upon the Neck of that which hasted to the Shore before it, and is it self suppressed by a following. So it happens in a Civil Tempest of the Commonwealth, each Party strives to suppress the other, till a Third undiscerned, assaults and suppresses the Conqueror.

63. When a Nation is at war within it self, it's not safe for any State or Prince to attempt the Invasion of it, for it will certainly re-unite them.

64. Whatsoever a Prince doth, it's to be presumed that it was done with great Reason : if he commandeth any thing, every one is bound to believe that he hath good reason to command the same ; his Actions are manifest, but his Thoughts are secret. Its our Duty
to

to tolerate the one, and not to murmur against the other; for the books of Kings are written in dark Characters, which few can uncipher; and their Actions, like deep Rivers, whereof we see the Course of the Stream, but know not the Source of it.

65. When a State is jealous of the Obedience and Loyalty of the Metropolis, or chief City in its Dominions, the only means is to borrow great Sums of Money of them, for by that means they will not easily break out into any Action or Rebellious Attempts, for fear of losing their Money: *Edward* the Second of *England*, being deprived by his own Subjects of his Royal Dya-dem, had never been restored, if he had not been indebted to the Citizens of *London*, who, upon his coming up to *London*, purchased him the Favour and Friendship of the greatest part of the City, of which being Master, his Power encreased, and thereby became so strong, that he subdued most of his Enemies, and thereby recovered his Kingdom.

66. *Eumenes* understanding that divers Noblemen sought occasions to kill him;

to prevent their Malice against him, pretended that he had need of great Sums of Money, which he borrowed of them who hated him most, to the end they might give over the seeking of his Death, whereby they were assured to lose all their Money.

67. Counsels too finely spun are easily broken, and a deep contrivance agrees not with the impatience of the Vulgar, to whom speedy Undertakings seem always most Heroick; and slow, yet sure Practices, are interpreted by them as the motion of false or base Spirits.

68. He who groweth great on the sudden, seldom governeth himself in the change. Extraordinary Favour to Men of weak or bad Deserts, doth breed Insolency in them, and Discontentment in others; two dangerous humours in a State.

69. Great Persons must not at all be touched, but if they be, they must be made sure from taking Revenge; and there is nothing more dangerous, than to bring a great Courage to the place of Execution, and then grant him his Pardon; for he will always remember the Affront, and forget the Pardon.

70. The

70. The questioning of great Persons produce as much Terror (though it argues not so much Rigor) as the Punishment ; extremity of Law must be used towards some few, to settle quietness in the whole, and it's as it were a particular Blood letting for the general Health.

71. Fools are ruled by their Humour, but Wise Men by their Interest.

72. A Prince of mean Force ought not in any wise to adventure his Estate upon one days Fight ; for if he be Victorious, he gaineth nothing but Glory ; but if he loseth, he is utterly undone.

73. Sudden Resolutions are always dangerous, and no less Peril ensueth of flow and doubtful delays.

74. It's the Interest of Princes, that their Servants Fortune should be above Temptation ; for many times new Officers to Princes, are like fresh Flies, bite deeper than those which were chased away before them.

75. A wise Prince ought to ground upon that which is of himself, and not upon that which is of another ; for Government is set up in the World, rather

ther to trust its own Power, than to stand upon others Courtesies.

76. A good Magistrate must be like the Statue of *Apollo*, which had a Lance in one hand, and a Harp in the other ; that is, Resolution to awe on the one side, and sweetness to oblige on the other.

77. A Prince hath more reason to fear Money that is spent, than that which is hoarded up ; because it's easier for Subjects to oppose a Prince by Popularity than by Arms.

78. Outward Esteem to a great Person, is as skin to Fruit, which though a thin Cover, yet preserves it.

79. What wants a Sovereign ? (says a flattering Courtier) Truth, (said a Serious King.)

80. A Good Magistrate must be made up of *Craterus* and *Hephestion*, who must love the Kings Interest, and his Person ; for he that loves not his Interest, hath no kindness for his Person.

81. Though one be raised by the Vulgar, yet it's not safe to build upon them ; nothing is more unstable than Greatness, founded only upon anothers Pleasure

sure ; nor are the Favours of any more uncertain, than those of the Vulgar.

82. Love preserves the Empire, which Power set up.

83. The Dis-esteem of Religious Ceremonies argues the Decay of the Civil Government. Pious Princes have first kept their People Religious, and thereby made them Virtuous and united.

84. Heresies and Errors in the Church, are rather to be suppressed by Discipline, than increased by Disputations ; for in many cases it's Impiety to doubt, and Blasphemy to dispute.

85. Schismatics are like a Top, if you scourge them, you keep them up, but if you neglect them, they will go down alone.

86. Revolutions of Government, and the successive Inundations of several Factions, like the over-flowing of *Nilus*, continually leaves many Seeds and Spawns of Monsters, which may easily be formed to any design.

87. The Love and hate of the People are equally dangerous.

88. Religion is the Foundation of Society, when that is once shaken by
Con-

Contempt, the whole Fabrick cannot be stable nor lasting.

89. The Riches of the People are the Princes safety, but their Poverty his Calamity; for they being Rich, will not easily attempt against the Government, for fear of loss; whereas being Poor and Beggarly, will upon every Discontent be apt to break out into Action; for such will think, being Poor, that they cannot be worse, but by bold attempts they may be better.

90. Great Men are the first that find their own Grief, and the last that find their own Faults.

91. Emulation amongst Favourites is the security of Princes.

92. The two main Principles which guide Humane Nature, are Conscience and Law; by the former we are obliged in reference to another World; by the later, in reference to this.

93. Two things break Treaties; Jealousie, when Princes are successful; Fear, when they are unfortunate.

94. Inconveniencies which happen to Government are sudden and unlooked for;

for; therefore a Prince must be provided *in Omnem Eventum*.

95. It's safer for a State by death to extinguish the Power; or by Pardon, to alter the will of great Offenders, than to put them to Exile or Abjuration. Therefore *Henry* the Fourth of *France*, being advised to banish Marshal *Byron*, he said, That a burning Fire-brand casts more Flame and Smoak out of a Chimney, than within it.

96. In Treaties Faith will fail as long as Interest lives; and interest will be found as long as Princes Reign.

97. In Commonwealths, with the Metropolis, all is Conquered, because the Seat of Liberty and Empire being overthrown, the union is lost, of which the Government is formed.

98. The Proroguing and Dissolving of Parliaments, is like the distilling of hot Waters, the oftner they are drawn off, the Higher and Stronger they are.

99. Bold Outrages are to be feared at the first Heat, when they have taken time, they abate of themselves, and as the Factions grow stale, they utterly fall.

100. The

100. The State of a Prince is never established with Cruelty, or confirmed by Craft.

101. It's more Prudence in a Prince to cut off, or pardon, than distress any Man; for the distressed Man is ever before Peoples Eyes to move or exasperate them; the dead and pardoned are forgotten.

102. To lie still in times of danger is Calmness of Mind, not Magnanimity; when to think well, is only to dream well.

103. There is no dividing of a Faction by particular obligations, when it's general; for you no sooner take off one, but they set up another to guide them.

104. It's no Prudence in a Prince to take off the Faction by Rewards, for it will animate others to be so, when they find such encouragements for being troublesome.

105. Many times the way for a Prince to preserve his Power, is not to keep it; the People of *England*, like Wantons, not knowing what to do with it, have contended with some Princes, as *Henry the 3d. King John*,
Ed-

Edward the 2d. for that Power, which they have thrown into the Arms of others, as *Queen Elizabeth*.

106. Favourites are Court Dyals, whereon all look when Majesty shine on them, and none, when its Night with them.

107. Kings may marry, but Kingdoms never marry, so that by Marriage there is no permanent Interest gained.

108. All Power is but comparative; no Kingdom can take a just measure of of its Safety by its own Riches or Strength at home, without casting up at the same time what Invasions may be feared, and what Defences and Aids may be had from Allies abroad.

109. Anarchy or Popular Tumults, have worse effects upon common safety, than the rankest Tyranny; for it's easier to please the Humour, and either appease or resist the Fury of one single Person, than of a Multitude; take each of them in their Extrems, the Rage of a Tyrant may be like that of Fire, which consumes what it reaches but by degrees, and devours one House after another, whereas the Rage of the People is like that of the Sea, which
once

once breaking Bounds, overflows a Country with that suddenness and violence, as leaves no hopes either of flying or resisting, till, with the change of Tydes and Winds, it return of itself.

FINIS.

UNIVERSITY

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